The Christian Century

PUBLISHED WEEKLY

Thoughts on the New Asia
By Takaaki Aikawa

Mr. Dulles on His Own
An Editorial

Today's German Church
By James E. Wagner

The Pulpit in the Pew
An Editorial

OCTOBER 12, 1955

In This Issue

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Coming

In the next issue The Christian Century will begin publication of the most comprehensive study so far made of the relation of American churches to the rising age level of the American public. Do the churches recognize a special responsibility to our "senior citizens"? To what extent are they meeting it? This series rests on almost a year's investigation by Margaret Frakes, associate editor.

Contents

Editorial
- Editorial Paragraphs 1163
- Dulles on His Own 1166
- The Pulpit in the Pew 1167

Simeon Stylites
- The Secret Room 1169

Contributed Articles
- Today's German Church, by James E. Wagner ... 1170
- Thoughts on the New Asia, by Takaaki Aikawa ... 1172
- Something More Than Sheep, by F. Thomas Trotter 1175

Books
- The New Being, by Paul Tillich 1176
- A Tale for Midnight, by Frederic Prokosch 1176
- The Genius and the Goddess, by Aldous Huxley .. 1177
- The King's Peace, 1637-1641, by C. V. Wedgwood 1177

Correspondence 1177

News of the Christian World
- New Zealand 1179
- New Haven, Conn. .. 1179
- The Philippines 1180
- St. Louis 1182
- Chicago 1182
- Cleveland 1185
- Pittsburgh 1186
- Philadelphia 1187
- Religion in Higher Education 1188
- New Mexico-Arizona 1190
- The Church Roll ... 1191

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Coming Events

Oct. 12. United Church Men's Rallies.
Oct. 12-14. Disciples of Christ Area Assembly, Colorado Springs, Colo.
Oct. 13. Reorganized Church of Jesus Christ of Latter Day Saints Women's Institute, Independence, Mo.
Oct. 13-29. Moravian Church (Northern Province) Annual Meetings, Bethlehem, Pa.
Oct. 16. Laymen's Sunday.
Oct. 16. Chicago Sunday Evening Club; Frank C. Laubach, speaker.
Oct. 16. Evanston, Ill., Council of Churches, Ministerial Association Ecumenical Men's Rally, McGaw Memorial Hall; Colin Williams, speaker.
Oct. 17. Lutheran World Action Workshop and Rally, Great Falls, Mont.
Oct. 17-18. Garrett Biblical Institute Conference on the Ministry in Connection with Inauguration of Dwight E. Loder as president, Evanston, Ill.; Ralph W. Sockman, Henry P. Van Dusen, speakers.
Oct. 17-19. Disciples of Christ Area Assembly, Spokane, Wash.
Oct. 17-19. Presbyterian, U.S.A., General Council and Committees, New York city.
Oct. 17-19. Interdenominational Meeting of Alaska Church Leaders, Anchorage.
Oct. 18. Lutheran World Action Workshop and Rally, Portland, Ore.
Oct. 18-20. Congregational Christian Missions Council Midwest Regional Conference, Madison, Wis.
Oct. 19. Andover Newton Theological School Fall Lectures, Newton Centre, Mass.; Greene Lectures, Wilhelm Pauck; English Lectures, Edwin McNeill Poteat.
Oct. 19. Lutheran World Action Workshop and Rally, San Francisco.
Oct. 19-21. Protestant Episcopal Diocese of Albany Church and Work Congress, Albany, N. Y.; James F. Mitchell, Arnold J. Toynbee, speakers.
Oct. 20. Institute for Religious and Social Studies Opening Meeting, New York city; theme: "Recent Discoveries in Biblical Archeology"; W. F. Albright, speaker.
Oct. 20. Lutheran World Action Workshop and Rally, Los Angeles.
Oct. 20-26. **Five Years Meeting** of Friends Quinquennial Sessions, Richmond, Ind.
Oct. 20-Nov. 3. Moravian Church Provincial Boards Annual Meetings, Bethlehem, Pa.
Oct. 22. Society for the Scientific Study of Religion Conference on Relation of Religious Values to Psychotherapy, University of Southern California School of Religion, Los Angeles.
Oct. 23. World Order Sunday.
Oct. 23. Chicago Sunday Evening Club; J. Ernest Wilkins, speaker.
Oct. 24-26. Scarritt College Fondren Lectures, Nashville, Tenn.; Kenneth Scott Latourette, speaker.
Oct. 24-27. Andover Newton Theological School Hewett Lectures, Newton Centre, Mass.; Arnold J. Toynbee, speaker.
Oct. 25. Institute for Religious and Social Studies, New York city; themes: Ethics for Today, Ethical Problems of Political Democracy in America, Life's Dilemmas and Compromises; Charles Donahue (Catholic tradition), F. Ernest Johnson, Albert J. Penner, speakers.
Oct. 25-27. National Convocation on the Church in Town and Country (National Council of Churches Department of the Town and Country Church), Springfield, Mass.
Oct. 30. Reformation Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXII CHICAGO, OCTOBER 12, 1955 NUMBER 41

EDITORIAL

FRANCE'S DECISION to recall her delegates from the Assembly of the United Nations brought into the open an irreconcilable divergence which has always existed between two basic purposes of the world body. The U.N. exists, according to its Charter, to discover and if possible heal "any situation, regardless of origin, which [the Assembly] deems likely to impair the general welfare." But as an organization of sovereign states, the U.N. also is pledged (Article II, para. 7) to refrain from interference in the domestic affairs of its members. This restriction, along with the provision of veto powers for permanent members of the Security Council, was one of the key safeguards insisted on by the United States at the time the U.N. was formed. The other nations were equally insistent on its adoption. From a legal standpoint, therefore, France was right in declaring that the Assembly's vote to consider the explosive situation in Algeria was an infraction of the U.N. rule against interference in domestic affairs, for Algeria has been a department of metropolitan France, with its deputies in the National Assembly, for years. But from the standpoint of heading off trouble which could easily involve other nations, the Bandung states which sparked the resolution for an Assembly debate on Algeria were also right. In the close vote, the Soviet Union showed its canniness for the long future by voting with the Asian-African states. France's North African empire is crumbling, and the French effort to hold back the tides of history by military repression is doomed. The French withdrawal will no more protect French interests than did the Russian withdrawal five years ago, when the way was left open for the U.N. condemnation of the communist attack on the Republic of Korea as aggression.

France Withdraws from U.N. Assembly

Russian-Egyptian Arms Deal Alarms the West

SECRETARY DULLES gave justified recognition to the danger which has suddenly emerged in the Near East by sending George V. Allen, his assistant secretary for that region, racing to Cairo to impress Premier Nasser with the gravity of what he proposes to do. Colonel Nasser had stated that his government is about to conclude a deal with Moscow whereby Russian and Czechoslovakian arms will be bartered for Egyptian cotton. The relation of such a deal to the tension at Gaza between Egypt and Israel (see editorial, September 14, page 1043) is obvious. To be sure, the Israeli army is larger and better armed, not only than that of Egypt but than the combined armies of all her Arab neighbors. Egypt's desire to build up to approximate military parity is understandable. Yet the kind of arms deal contemplated, which is to include heavy tanks and 100 MIG fighting planes, cannot be regarded as an internal security measure. In the precariously balanced Near East, any such addition of offensive weapons to one side could easily precipitate outright war. Both Russia and Egypt know this, and their readiness to risk such consequences measures the depth of their commitment to peace. Nevertheless, while Americans condemn the Russians and Egyptians for thus endangering the truce in Palestine, they can hardly seal their ears to the sound of fluttering feathers as unwelcome birds come home to roost. Czechoslovakian arms bought with American money largely equipped the Israeli armies in their first battles with the Arabs. Until the Eisenhower administration took over in 1953 it was the apparent policy of the United States to build up Israel as the strongest military power in the Near and Middle East. At the present time, the U.S. government and independent American arms firms are offering to sell arms to Egypt. The Christian Century has held from the start that the most promising way to preserve such peace as there is in Palestine is for the arms-manufacturing nations to join in a compact to furnish no more arms to either Israelis or Arabs. The danger of Russian involvement in an Israeli-Arab arms race should make the wisdom of such a general embargo clear.

Dr. Blake Attacked for Protestant Statement

HOW EASILY, almost inevitably, such an investigation as planned by Senator Hennings' subcommittee on civil liberties can become snarled in misconception of its purpose, has been shown by David Lawrence's attack on the statement to the committee of Eugene Carson Blake, president of the National Council of Churches. The Hennings subcommittee started its public hearings on Constitution Day, September 17, with a session in which twelve leaders in various fields of national interest were invited to present their views on the preservation of constitutional rights. Dr. Blake was chosen to speak as a "churchman-citizen," along with equally representative Americans who spoke as a "farmer-citizen," a "journalist-citizen," a "woman-citizen," a "minority-citizen," and so on. It would be hard to give a better 2,000-word summary of the Protestant position on the guarantees of the Bill of

Rights than Dr. Blake presented to the senators. He also recognized the cogency of the Roman Catholic argument against a completely secularized educational system, while opposing the use of tax funds to support parochial schools. Yet Mr. Lawrence, ignoring the fact that Dr. Blake was a regularly invited witness before the committee and ignoring all the other witnesses, chose to devote his nationally distributed newspaper column to a violent attack on Dr. Blake as "a radical" who had participated in (1) "the Democratic party's campaign to discredit the security program of the Eisenhower administration"; (2) an attack on the Catholics; (3) the failure of the Senate subcommittee to ask why taxes should not pay part of parochial school costs. In such an effort to make the nation believe that white was black in the testimony of the National Council's president, we find ample justification for the fears regarding the Hennings committee's proceedings expressed in our September 7 editorial, "Sailing into Rough Waters." No desire by the committee to keep the discussion of church-and-state on a high level can avoid such—often deliberate—calumnies.

First Amendment Hearings Indefinitely Postponed

APPARENTLY, the first attempt by Senator Hennings' subcommittee to hold hearings on the First Amendment led to more trouble than the unjustified attack on Dr. Blake, president of the National Council of Churches. On October 1 Senator Hennings wired the first 14 witnesses who were to have appeared last week to discuss the separation of church and state that the hearings had been "indefinitely postponed." Washington dispatches assert that this postponement, which presumably means abandonment of this phase of the committee's investigation, was forced by a bitter row that broke out within the committee itself after the Constitution Day hearing. To the extent that this reflected resentment by Roman Catholic senators and staff members at the failure to include a Catholic churchman in that first list of witnesses, this internal ruckus could have been foretold. It is hard to understand why Senator Hennings and the others who set up the Constitution Day proceedings did not perceive the wisdom of accompanying Dr. Blake's statement with another from a Roman Catholic spokesman. But then, we have found it hard from the first to understand how a Senate committee could contemplate becoming involved in a Catholic versus Protestant debate with such apparent blindness or indifference to consequences. No one questions the wholly proper motives which inspired Senator Hennings' committee to announce that it would inquire into the working of the Bill of Rights "article by article and clause by clause." Unfortunately for its intentions, however, the first article deals with the relation of church and state, and this is a subject on which Protestants and Catholics hold such conflicting views (in the case of the latter involving obedience to many papal pronouncements) that no forum discussion could go far without touching off a national uproar. Since no emergency has arisen to suggest that the courts are unable to cope with the interpretation of the First Amendment, precipitation of such a debate would be folly. We are glad the Senate subcommittee came around to this opinion before it was too late. An overwhelming majority of Americans, we are confident, wants no monkeying with the First Amendment.

Opposition Delays North India Church Union

THE FIVE-DENOMINATION committee which has been discussing the formation of a united Church of North India has voted to delay final decision for another "five or six years." This action may have been unavoidable, but it should be recognized as possibly fatal for the merger. It was taken, according to A. Ralla Ram, secretary of the negotiating committee, because all the participants in the discussions had begun to complain and object. "Some leading Anglicans," he says, "feel we have not yet sufficiently made clear the formula to be used in unifying the various ministries. Baptists feel that, in making infant baptism and believers' baptism alternate practices, we have not yet adequately faced up to some of their difficulties. Meanwhile our Methodist brethren, in common with some United Church leaders, feel that changes incorporated in the revised plan of 1953 at the suggestion of some Anglican leaders cannot be accepted by them without further clarification." If this means what it seems to mean, the decision has already been reached in several quarters to drop the whole enterprise, and the next five years will be used to prepare the church world for the disappointing news that is sure to come. The objections enumerated are not novel; they were assumed at the beginning of the discussions to be surmountable. Why are they now discovered to have such importance? We can only speculate, but we wonder if the movement for church union in north India, which rose with the tide of the ecumenical movement in the rest of the world, now lags because denominational leaders have decided that movement has lost its momentum? The postponement announced by the committee will make even more difficult the problems of the united Church of South India, whose formation provided a strong impetus toward union throughout the country.

Rejects Yearbook Statistics on Synagogue Membership

IN COMMENTING on the statistics of church membership in the recently published 1955 *Yearbook of American Churches* (see editorial, September 7, page 1011) we called attention to the jump in the figures of Jewish synagogue affiliation to 5.5 million. The figure has touched off a hot discussion within the American Jewish community. This goes back to the old and never-settled question whether there is a distinction between being an adherent of Judaism and being a Jew. In its September 26 issue the *Jewish Newsletter* calls the *Yearbook* statistics of synagogue membership "a fantastic misconception." It quotes the Orthodox daily in New York, *Journal Tog*, as saying that "if five and a half million Jews had belonged to synagogues and temples, it would not be necessary to convert theaters and dance halls into synagogues to pray on New Year's and Day of Atonement. There would not have been a Jewish child in a baby carriage that did not belong to a synagogue or temple." In its own comment the

Newsletter declares that "the vast majority of American Jews does not belong officially or unofficially to synagogues and temples. A very large number of Jews have not seen the inside of a synagogue in years. A still larger section attends synagogue services only once or twice a year, during the so-called High Holidays. Only a comparatively small minority of all denominations, Orthodox, Conservative and Reform, can be said to be regular members of synagogues. Probably the most outstanding fact about contemporary American Jews is that they are the most secular and the least institutionalized group in the United States." We do not know by what means the editors of the *Yearbook* can obtain statistics that will more accurately reflect the realities of religious affiliation in the American Jewish ranks. But there seems little question that the figures now given are misleading.

What Would You Tell This Sunday School Leader?

NO ONE WHO has not served a term at an editorial desk can have an adequate conception of the store of omniscience which readers expect to tap with an inquiring letter. Usually, the editor responds in accordance with expectations. Once in a while, however, a question, or questions, give even his self-assurance pause. The other day, for example, a Sunday school superintendent in Pennsylvania asked eight questions. After thinking about them for a few days, we think it wiser to turn them over to our readers than to treat them with editorial infallibility. What would *you* tell this man? "How," he wants to know, "can one please each of two or more groups holding divergent opinions, but each insisting that you take a stand?" Second on his list: "How can we expect our children to learn from us not to compromise with what is unjust or wrong, even for the sake of group approval, if we who are older insist that, to be diplomatic and tactful, we must do so?" Perhaps this is an echo of Dr. Moehlman's article in our September 21 issue: "Should one fake the appearance of agreeing with people whose ideas and procedures are at variance with what the best scholars insist are the teachings of Jesus?" And immediately after that: "If one's heart won't permit him to do what his conscience and understanding of Jesus' teachings tells him is wrong, how is he then to please those who insist he must do that wrong thing for the sake of being diplomatic enough to get the job done?" So on down the list to this final one: "Would Jesus Christ condone the practice of permitting the wealthy members of a church to have much more to say about everything that goes on in the church than is ever asked for or expected by the larger group of poorer people?" Our correspondence department is open for answers.

Integration Lags in Northern Churches

IS THE CHURCH a creative factor in cultural and social change, or only a bulwark for evil as well as good? A study recently conducted in Dayton indicates that the institution which sometimes claims to be a "colony of heaven" often falls considerably short of its pretensions in the matter of racial integration. In this Ohio industrial city of 275,000, the Protestant churches are not only failing to live up to their own descriptions of themselves, but are also lagging behind industry, schools and other elements of the community. The Roman Catholic Church is operating on the basis of an integrated program, but only one of the 114 Protestant churches which replied to a questionnaire has Negro members. Nine others report that Negroes attend services occasionally. Eighty-one churches admit they have never defined their policy concerning the admission of members of other races. Some churches cling to a one-race policy even though it dooms them to die right in the midst of dense populations. Others move when the racial complexion of their community changes, thus hanging on to and strengthening the pattern of segregation. There is reason to think the situation in Dayton typical of northern cities. That it can continue even though denominations and the National Council of Churches have adopted statements favoring integration suggests a strong reason why the pronouncements of the churches on such matters create so little excitement. A hopeful factor in Dayton and in other communities is that it is the local council or federation of churches which insists on digging out the truth concerning the churches' failures as well as their successes. In this instance the council took responsibility for sponsoring and publicizing studies made by Professor Roy D. Miller of United Theological Seminary and Charles W. Washington of the Dayton Urban League. Churches in other cities which dare to seek the truth about themselves will usually find the Urban League, the National Association for the Advancement of Colored People and local organizations of Negro churchmen able and willing to help.

Dutch Catholic Parties Vote to Unite

HOLLAND's drift toward a Catholic-dominated government, despite the constitutional Protestantism of the throne, may be accelerated by the union of the two Roman Catholic political parties. In response to an appeal by the Catholic bishops, made in a pastoral letter issued last year, the Catholic National party has voted to join the Catholic Peoples party in order to fight next year's elections as a single church party. Meanwhile, the two Protestant parties remain antagonists of each other and of most progressive ideas. This leaves the Labor (socialist) party as about the only place a Hollander has to go if he doesn't want to vote a Catholic ticket or for social and political reaction under a Protestant brand-name. ¶Florida Presbyterians, meeting at Orlando in the annual session of their synod (Presbyterian, U.S.), adopted resolutions calling on their churches, church-related colleges and adult and youth conferences to drop racial bars. A protest against the action, drawn by a minority, and a reply to the protest, written by a committee appointed by the moderator, were entered in the synod's minutes. ¶George P. Crist, Jr., suspended by the Northwest synod of the United Lutheran Church for heresy, has appealed his conviction to the synod meeting next May. He alleges "gross irregularities" in the conduct of his trial and the existence of new evidence. ¶Bradfordsville, Kentucky, parents, whose troubles with the school board of Marion county have been

reported on several occasions in these columns, lost their suit in circuit court to force the board to reopen the Bradfordsville high school. If a rehearing is denied, the 460 Protestant parents who brought the suit say they will appeal to Kentucky's supreme court. ¶Troubles in the Coptic Church in Egypt, reported from time to time here, reached a climax last month when twelve bishops issued a decree deposing Patriarch Anba Youssab II and directing him to retire to a monastery. The decree was immediately endorsed by the Coptic Community Council, a lay organization, and transmitted to the Egyptian government, which is believed to approve. But don't take this to mean that the patriarch is really out, or the Coptic Church about to undergo the reforms it badly needs. The patriarch survived a similar attempt to dethrone him, during which he was kidnaped, a year ago. ¶The Old Mystic, Connecticut, Methodist church, with an all-white congregation, has unanimously called Simeon P. Montgomery, a Negro, as pastor. Mr. Montgomery began his new pastorate on Sunday, October 2.

Dulles on His Own

WHEN President Eisenhower returned to Denver just before his heart attack, he carried in his pocket a letter from Premier Bulganin of the U.S.S.R. The letter brought Russia's reply to the President's overture, made at Geneva, concerning disarmament. While couched in the friendliest terms, it was in effect a rejection of the President's proposal. Mr. Eisenhower had suggested that the U.S.A. and the U.S.S.R. "give each other a complete blueprint of our military establishments . . . [and] provide within our countries facilities for aerial photography to the other country." Bulganin said Russia had no objection to an exchange of blueprints but believed it would mean nothing unless this was part of a plan of general disarmament. He turned down the aerial inspection idea on the ground that inspection of the United States would not show the strength of the troops and facilities we have in bases in many parts of the world.

I

The Bulganin letter must have been a great disappointment to the President. We do not suggest that there was any relationship between its receipt by Mr. Eisenhower and the onset of his illness. We refer to it only to point up the fact that the substance of the letter—disarmament—still stands in the category of unfinished business. This issue and the future of Germany are the main problems on the agenda of the coming Geneva conference of the Big Four powers. The President's illness probably means that when the conference begins and perhaps until after it closes Mr. Eisenhower will be unable to exert the influence he exerted at the Geneva "summit" conference. Although the papers are filled with reassuring statements concerning the President's recovery, these have to be understood in the light of the strong political reasons which require them to be made. Consequently Secretary of State John Foster Dulles will find it necessary to make decisions at Geneva for the United States, wholly or largely without the help of the man who is credited with the creation of the "Geneva spirit."

What may we expect from Mr. Dulles if he is placed in a position where he must carry alone so heavy an international responsibility? The last Geneva conference changed the atmosphere of world politics. For the first time in almost a decade the undying hope of peace was given something to feed on. The conviction grew that at last the great powers had decided they would not go to war. None of the issues of the cold war were settled, and as long as that was the case, nations still possessing the instruments for mutual extinction might suddenly decide to use them. But the President's proposals, backed by his sincerity and good will, plus the attitude taken by the Russians, plus the agreement to meet again to grapple with the substantive issues of peace, for the first time in years made that eventuality seem unlikely.

Now what will Mr. Dulles do to this rebirth of hope? Will he strengthen or weaken the slight tendrils of faith that have begun to grow across the chasm which separates East and West? Will he "put the Russians in their place" and hold stubbornly to positions already defined? Or will he take the risks involved in attempting a creative and imaginative extension of these positions? He has demonstrated many times that he can withstand Russian chicanery and assaults. Has he the capacity to hold, persistently and without rancor, to what he knows is right, winning agreement at least in part through the power of his own deep faith in the rightness and necessity of a just and durable peace?

II

Mr. Dulles goes to Geneva bearing a reputation of rather enjoying being tough with the Russians. The coming conference will demonstrate whether his toughness was a role he was required to play by his position in the American government, or was a natural expression of his own predilections. Politics being what it is, it is understandable that the President receives the credit for success, such as the recent Geneva conference was believed to be, and that his subordinates remain in the background, ready to take the blame if the venture fails. Also, Mr. Dulles' apparent rigidity has served the purpose of reassuring the more extreme nationalists, who tend to assume that internationalism is running away with the government whenever it stops growling and threatening. They recall Mr. Dulles as the author of the "massive retaliation" phrase. They remember with pleasure that he once frightened our allies by talking of "liberating" the people in the satellite countries of eastern Europe. They hold in affection the man who could fire Edward Corsi and retain Scott McLeod.

But there is another side to Mr. Dulles which may move into the light at the coming Geneva conference. It is a side that has remained in the shadow too much in the years since he assumed the highest diplomatic post in the free world. It is the Dulles who wrote *War, Peace and Change* before World War II and *War or Peace?* in 1950. It is the Dulles who was secretary to the Hague Peace Conference in 1907, before he was twenty years of age; who was a member of the American Commission to Negotiate Peace in 1918, of the Reparations Commission and the Supreme Economic Council in 1919. It is the

Dulles who was chairman of the Federal Council of Churches' Commission on a Just and Durable Peace and president of the Carnegie Endowment for International Peace; who was a member of the United States delegation at the San Francisco conference which founded the United Nations and of U.N. General Assemblies in 1946, 1947 and 1950. It is, again, the Dulles who was acting chairman of the United States delegation when the U.N. met in Paris in 1948 and the adviser to successive secretaries of state at important international conferences in London, Moscow and Paris. It is the Dulles who crowned the preparatory part of his career by serving as the representative of President Truman in negotiating the Japanese peace treaty.

The man with this record of a lifetime concerned with the creation of a sound and just international order can hardly be comfortable when he is cheered by isolationist and nationalist elements in American politics. He is not one of them, and must want to make that fact clear. The coming meeting at Geneva should offer many opportunities for Mr. Dulles to demonstrate that the mission to which he gave so much of his life before becoming secretary of state is still his guiding purpose. This could be the occasion in which the highest hopes of his life are fulfilled. On the other hand, it might mark his clear turn away from greatness. An undue preoccupation with domestic politics or involvement in international intrigues whose objects are something other than permanent peace could tip the scales one way or the other.

III

This is not to say that Mr. Dulles is assured of an easy time at Geneva if only he will relax his somewhat frosty habitual manner. His objective of an armed and united Germany within NATO stands over against Molotov's objective of a disarmed and neutral Germany outside NATO. Molotov continues to give lip service to German reunion, but Russia's purpose is undoubtedly to keep the country divided as long as possible. Mr. Dulles' offer to "advance some over-all plan for European security" in order to reassure Russia and other neighbors of Germany is being met with skepticism. Other Europeans find it difficult to believe that a free, united and armed Germany can be trusted to keep the peace. Also Mr. Dulles is committed to press for adoption of the President's proposal for "open skies" and exchange of arms information, but Britain and France support the Russian contention that such moves must be incorporated in an inclusive disarmament agreement. In short, the secretary of state is confronted by a formidable task at Geneva, and he will be compelled to carry responsibility for success or failure alone.

Speculation on the place Mr. Dulles will occupy in American history is premature at this juncture. The prior question now is whether America or the world will survive, and that basically is the test Geneva will make of Mr. Dulles and other statesmen when they meet. The President's illness lays a burden on his chief diplomatic representative which can only be borne by divine help, plus Mr. Dulles' own decision to act according to his highest faith. In a situation where the secretary of state is called to speak the truth in love and to recognize that we shall all be saved or lost together, we find reassurance in remembering that Mr. Dulles is a dedicated churchman, the son of a Presbyterian minister. Such a man should serve not only party or nation but also the will of God as he understands that will. He needs our prayers.

The Pulpit in the Pew

ANOTHER YEAR, another Laymen's Sunday—and another qualm. That qualm is clearer every year, but the reason for it stays dim. That laymen should conduct morning worship once a year is a good idea, well promoted by a zealous national committee. No quarrel there, so it must be the implications that upset. The most obvious problem for anyone who has any hesitation about a Laymen's Sunday is the question of whose are the other fifty-one Sundays of the year.

Certainly no Sunday is the preacher's day. His preaching duties are just the visible fraction of the submerged berg of his total ministry. No Sunday is the preacher's wife's day, either. Just ask one. Nor is Sunday the sexton's. Nor the musicians'; their fun is Friday night at rehearsal. No, every Sunday is for every Christian, for his worship, his witness and his refreshment. Before God, every man in the sanctuary is in a pew, and every man is before the altar, too.

Therein must lie the real reason for a more serious reservation on the day. In the beginning the idea of such a special day plainly was to elevate the laity to a responsible place alongside the clergy in the worship and witness of the church. At that stage, the idea of a Laymen's Sunday was a natural. More recently, though, Protestant Christian thinking has moved away from the side-by-side interpretation of clergy-lay relations, to a view that can only be called one of the interpenetration of clergy and laity. The drive now is to locate the clergy in the people of God, and to charge that whole laity with the church's ministry. Theological and ecumenical events have moved so swiftly in this direction that the question is whether at this stage any celebration or occasion which emphasizes the old distinction between clergy and laity is any longer quite in place.

I

If, however, this special Sunday could be used not to italicize the discredited distinction but to obliterate it, more power to the observance. For the conviction is growing on the church that emphasis on the commonality of the Christian's calling is not just a Protestant point but is fundamental, original, primitive New Testament teaching. Certainly in the little band of Jesus and his disciples there was no division into clergy and laity. Much as any minister would like to regard Jesus as his counterpart in the early situation, his manner, speech and mood were what we would today call "lay." And just so, the disciples who might look from here like a nascent laity were really the preachers who were sent out.

In the rest of the New Testament the word for clergy (*kleros*) means not a special order among the Christians but *all* the Christians. And the word for laity (*laos*) means

not a recipient part of the congregation but, again, *all* the Christians. *All* are called to one service, and *all* are God's people. Our distinction between clergy and laity was not known to the New Testament, so St. Paul could not have added "clergy and laity" to the list of Jew and Gentile, slave and free, rich and poor, men and women who are one in Christ. Had he lived in the second century, however, he might have so expanded his list. For as in the case of the other opposites, he did not see the church blotting out functional differences, but he did see it erasing ultimate distinctions. Blood is not changed by faith, societies and economies may not be immediately altered, human anatomy is not made uniform nor are psychologies homogenized. But the distinctions are not ultimate, are submerged in one service, are certainly not to be emphasized.

Luther had to go at it all over again, of course, because between his time and St. Paul's time the distinctions between clergy and laity had come to be regarded as ultimate. The first Christians (those working fishermen, farmers, shepherds, merchants, tent-makers) were hardly dead before the idea got around that some things are too holy, some learning too high, some service too spiritual for just any Christian to handle. A special order of Christian developed and wrapped itself in that New Testament word woven originally to cover all Christians—the clergy. These were the men who could manipulate the grace of God and distribute his blessings. All the others were a different order of Christian, the laity, who supported and sustained the priests in their performance of the real Christian service and the real Christian worship. A first-class layman was still a second-class Christian. There was *the* "religious" vocation, and then in a separate category there were all the other vocations.

II

This sorry reversal of the New Testament is a big part of what the Reformation was all about. To lay that false distinction low—six feet under, if possible—was what the Reformers were after. In obedience to the New Testament they developed a pincer attack on the intruding misconception. The solidarity of the priesthood with all believers—the laity of all priests—was insisted on and clearly illustrated in himself by Luther. At the same time his preaching of the priesthood of all believers was closing in from the other side. A difference in office within the church is not a difference in ordination. A difference in ordination service (both the "laying on of hands" and standing up to join a church are ordinations) is not a difference in order or obligation.

It seems so clear in the reading that one wonders how the earlier dichotomizing mistake came to be made. And yet we cannot wonder long, for it is a mistake that wormed its way back into Protestantism even as the Reformers were ushering it out. Now we have new bases for the distinction, but it's still the same old distinction. Dr. Fosdick long ago suggested that we were overdoing the importance of modern specialization in justifying within the church a special order of active specialist Christians, the clergy, from whom passive nonspecialist Christians, the laity, could hire spiritual services. But in all the most vital aspects of life no one can be specialist for anyone else. No one can eat, breathe, love for you. No one can believe in or serve God for you. There are no proxies for the soul.

So in this as in other ways, the Reformation is a continuing reformation. We must refight the old battles, this time among and even within ourselves. The clergy has to be brought down a peg. The basic humanity of every servant of the church must be stressed again. Grief bites just as cruelly, disappointment tastes as bitter, horizons close in just as sharply for the clergyman as for the layman. The roof can cave in and the bottom fall out of things just as calamitously for us all. We all have the same need of forgiveness. If the layman is one who needs help in his devotion, instruction and guidance in his service, then the minister is more a layman than anyone else. You can see that when preachers in the so-called "free-er" churches yearn for a bishop—though preachers in the more episcopal structures are not always agreed that the bishop fills that bill!

By the same token, we are all priests. Whoever, wherever we are, whatever we do for a living, we are ministers of God—John Doe and Jane Doe in the pew just as much as any Reverend Doctor in the pulpit. "Every shoemaker can be a priest of God, and stick to his own last while he does it," said Luther. Just where we are is where God has a will to be done, and each Christian is the only one in the world who can do that particular ministry in that particular spot. The way we turn our collars, which way we face in the sanctuary, whether we live on salary or dividends or free-will offerings makes no difference. We all have one witness and serve one will.

As Christians we are all in the same boat. Every one of us is a layman in his need. Every one of us is a priest in his opportunities and obligations. As Christians we are all in the same boat.

Never was ancient insight rediscovered more opportunely. The world is waiting for testimony that must come from the pew. The job that needs to be done now is not so much in the church as in the world. Oh, the church is far from finished with itself, but it has had 2,000 years of that preoccupation. The battles that will be lost shortly unless they are won in time are battles in the world: crises in family relations, community relations, international relations. These are the areas where practical Christians must show the practicality of their faith, where realistic Christians living in the real world must demonstrate the realism of their faith.

III

Don't say this is too hard. The church swept the world just that way once. Christians whose names we'll never know—laymen, we would call them—persuaded more people that they "wanted in" the church too, than all the preachers and missionaries we remember.

Don't say the layman won't know what to do. He can do what those first Christians did: live what his lips might not have been able to say. The preaching that is going to get things done now may not be a matter of the mouth at all. Who ever said it had to be? The yak-yak heresy must leave along with the hard and fast clergy-laity distinction. It is what happens around Christians that will determine the success or failure of the church, far more than what is said in the chancel.

Preachers can talk themselves blue in the face, and the *living* witness of a single parishioner can undo all they have said in a minute or two—or that living witness can communicate what had been said in church (where Christians talk to each other) to the world to which the Word must come before it can even be said to have been preached. That is why the laymen are the priests upon whom the churches, and the preachers themselves, depend for their ministry. Call you to your pulpits ever so eloquent preachers, with ever so steely hairs and ever so silver tongues and ever so golden hearts—the layman's life is still the decisive witness in this world. In his pew is the pulpit that finally counts.

Laymen's Sunday. Well, maybe. Especially if it can be made a time when whole congregations accept their priestly ordination. Especially if it be not made a time when laymen become ministers' little helpers; the pastor is rightly one who helps himself and all the other laymen to be the ministers they all are. Especially if it be made a time when laymen stop thinking of themselves as laymen, as receivers and obeyers on a single-service splurge, and start thinking of themselves as active, vocational, nonprofessional ministers of God. Especially if whole congregations are recalled to occupy the pulpit in the pew.

The Secret Room

EDITOR THE CHRISTIAN CENTURY:

SIR: Grimm's Fairy Tales and the Bible have one quality in common: there is no limit to the variety of their application to all sorts and conditions of men and of life. It would be hard to find a situation that could not be illustrated by some story from the Bible or the fairy tales. *Alice in Wonderland* has much the same kind of usefulness.

Here is the old tale of Bluebeard, the man who had a secret room in his house which no one must enter on pain of death. How many areas of life can be lighted up by that story! It has a perfect parallel in the field of religion. Many people in the churches say in effect, like Bluebeard, to Christ their Master and his teaching: "You can come in to the whole house of my life; make yourself at home anywhere. Except for one room. That is the room where I keep my pet prejudices, my favorite unchangeable ideas, my fervid hatreds, my invincible ignorances. You keep out of there—or else!" The room is barricaded against any entrance of Christian ideas.

A large and costly part of the church's ministry today is getting into Bluebeard's secret room. The ministry of disturbance may be a high and sacred one, if dangerous. A critic recently wrote of a popular American poet, "I wish she would charm me less and disturb me more." In some places those words might well express a fitting request to the ministers of the church: "Charm me less and disturb me more." In Puritan days, one of the highest tributes that could be paid to a preacher was to say that he was a "painful preacher." It does not sound alluring, but it meant that the man took great pains with his sermons. Alas, there are many "painful preachers" today, for less noble reasons. The most needed preachers, however, are those who can and will give the pain of disturbance, who can pick the lock to Bluebeard's secret room or batter down the door by main force.

Not long ago a man was arrested in Iowa under an old law which made "disturbing the peace of a person" a misdemeanor. Peace, of course, should be guarded. But perhaps some people have too much peace, perfect peace, of the wrong sort. It might be a cheering sight to see a few preachers in the police lineup, arrested for disturbing the peace.

Yours,

SIMEON STYLITES.

VERSE

God and Man

I AM the harp
On which God plays,
Making music
In prayer and praise.

God is the wind,
And I the tree;
I bend the way
He blows on me.

God is the flame,
As tinder I
Catch fire each time
He passes by.

God is the Bread
Of Life and Truth,
On him I feed
My hungry youth.

Come, all the earth,
Come sit, come sup!
God is the Wine
And I'm his cup.

JOHNSTONE G. PATRICK.

Renegades

NOT that our enemies lift treacherous spears
But that our friends desert amid the fray—
This I have viewed with loneliest dismay
As, stair by jagged stair, I've crossed the years.
That he whose comradeship has filled our ears
Should woo the opposing ranks, should dart astray
For what might seem the rose-embowered way,
Is sorrow almost too profound for tears.

Yet I am saddened less for truth upturned
Than for those tarnished ones who, fleeing the fight,
The good, clear, shining quest, the cloudless light,
Chose dens where sulphurous lanterns smokily burned,
And, for the wriggling worm of self, have spurned
The bold trail skyward, and the azure height.

STANTON A. COBLENTZ.

Today's German Church

By James E. Wagner

AN 18-DAY VISITOR to Germany who attempts to describe the situation of the church in that divided land operates under all the handicaps of a Monday morning quarterback. Neither of them has been out there on the line where the game is played. But if the visitor—in Frankfurt and Mainz, in Bonn and Bielefeld and Dortmund, in Munich and Berlin and Stuttgart and Hamburg—has talked at length with pastors and Landeskirche officials, with social workers having a slightly different viewpoint from that of deaconess and catechist, and with devoted laymen evidencing a discriminating appraisal of things; if this visitor kept his eyes and ears open for every sound of a going in the treetops; and if, then, he offers his observations with a preface frankly acknowledging their tentative nature, perhaps these observations will have at least the merit of an honest man's saying, "This is the way it looks to me."

In that spirit, then, I venture to characterize the Protestant church in Germany as being deeply engaged at the present time in three great struggles, each of which involves the future of Christianity in Europe.

The first is the struggle of the church in East Germany under an avowedly unfriendly Communist regime. There is a government of Germans in East Germany, but it is a communist government and is commonly recognized as a German tail wagged by a Russian dog. It is a struggle having the marks of martyrdom about it, short only of "resisting unto blood." A few pastors, Catholic as well as Protestant, are apparently always in jail on one minor charge or another. Parish programs are constantly harassed by the competition of state or municipal gatherings or the demands of other civic events or responsibilities, timed as if calculated to require attendance of the people when otherwise they would be at their churches.

Pastors Refuse to Sign

East German pastors, it is reported, almost without exception refuse to vote at elections. This is their way of protesting against a morally intolerable ballot on which you can vote only to approve the Communist party's candidate. Schoolchildren are required as part of their homework to write brief essays parroting the communist teachings of the previous day. That is demoralizing enough. But the father is expected to read the child's essay and then sign his own name to it, thus certifying not only that he has read what the child wrote but subscribes to the same. Most fathers sign, tongue in cheek or fingers crossed. But the pastors, again almost without exception, are reported to be declining to sign. Their refusal invokes discomfort on their children next day and further ostracism by officialdom on themselves, but it is another means of "peaceful resistance" against a morally stultifying order of things.

Significantly, this kind of stolid, nonviolent protest on the part of the pastors is reported to be winning for the ministry and for the church they serve and represent a new respect on the part of lay people who themselves find it not possible to endure the social and economic penalties which would be their lot if they followed the pastors' example. So pastor and church are silently acknowledged to be the lone witnesses to moral integrity in a time when that virtue has been discarded by those in high places.

Young pastors, most of whom are married, begin their parish ministries with the knowledge that their salary will be no more than 200 Eastmarks per month—perhaps $12.50 in purchasing power. This maximum may be supplemented by the generosity of parishioners who are themselves impoverished and by such resources as the interchurch aid department of the World Council of Churches and the West German churches may be able to transmit.

To sit for an hour with East German pastors who have slipped across to West Germany for a week or two of rest and quiet in one of several institutions set aside for their use is a deeply moving experience. Their tired eyes, the lines on their foreheads, their hair graying prematurely, the quiet reserve in their speech, the evidence of grateful relief with which they just sit relaxed—this by itself reminds you that "there's a war on" and that the church in East Germany is doing battle against great odds for Jesus Christ. Not counting the church in old East Prussia nor the churches east of the Oder-Neisse line, approximately two-fifths of the communicants and one-third of the pastors of the whole German Protestant church are engaged in that battle.

Reaction Against Ecumenical Spirit

The second struggle of the German church might be characterized as an internal one save for the fact that, probably since 1529 when Luther and Zwingli parted at Marburg without agreement, the Protestant church in Germany cannot be said ever to have achieved or experienced a comprehensive, unified wholeness. The nearest approach to such wholeness, it appears, was the organization of the Evangelische Kirche in Deutschland (E.K.I.D.), brought about when Lutheran and Reformed churches and churches of the old Prussian Union of 1817 closed ranks to do battle for the Lord against Hitler and nazism. That battle produced its heroes, enrolled its martyrs.

The second struggle of German Protestantism is internal, then, in the sense that it is taking place within the E.K.I.D. It is a struggle against a resurgence of historic doctrinal confessionalism, in order to preserve and enhance the precious foretaste of united Christian witness and unqualified Christian fellowship, with mutual trust and respect. That kind of truly catholic unity, that ecumenicity at the grass roots which is so often urged upon "ecumenical leaders" as the indispensable next step—that kind of union German Protestantism achieved when non-Christian pressure no longer permitted the questionable luxury of division and rivalry along traditional confessional lines. But Hitler is dead and the essence of nazism is at least dormant, and Landeskirche coffers are once more filled with tax money

based on a swiftly rising economy in West Germany. So churchmen in high places can be proud again and vaunt themselves more on ancient history than on contemporary witness to a dying, yearning world. Consequently German Protestantism is threatened with a revival of that spirit which its original exponents would now probably disown and which says of fellow Christians, "You are of another spirit than ours."

Wastes Energies Needed Elsewhere

It will not profit to name names or point a finger. To do so might unjustly include men and groups that do not deserve blame. Moreover, in other lands as well as in Germany, this resurgence of historical confessionalism is an incongruous parallel to the present ecumenical movement. Probably we have all been in some measure tainted by it. But the peculiar tragedy of this struggle within German Protestantism is that it seems to be intensifying, engaging the resources and devotion of West German Protestants at the very time when they should be going all out in the two other struggles they are involved in.

Many factors contribute to the resurgence of historic confessionalism. Among them are personal ambition, fear of vested interests, the stubborn opposition of long existing groups to change. Men and movements are reluctant to decrease in order that something greater than themselves may increase. American movements toward unity have always to face the same harassments. German Christianity is limited besides by the various geographical church establishments (Landeskirchen) and by a cultural and political regionalism which derives from a time long before unification under Bismarck.

Fortunately, some Landeskirchen and some outstanding leaders of the German church are unswervingly committed to the retention and deepening of the original passion and purpose of the E.K.I.D. One hopeful factor is that great numbers of the pastors are indifferent to or even unsympathetic toward the confessionalists. It is also hopeful that laymen—in Germany no less than in America—are puzzled to know what these antiquated confessional distinctions are all about. But Landeskirche executives, bishops or presidents, throw around a great deal of weight. These men and their counterparts everywhere are apt to misconceive themselves in confessionalist roles as "defenders of the faith."

Gulf Between Church and People

And the pity of it is that the demands of this struggle sap the life of German Protestantism when all its energies and resources ought to be devoted to its chief struggle—to recapture the interest, the confidence and the active enlistment of the masses of the German people. Between them and the church there is a great gulf fixed. It takes an American Protestant a little time to begin to realize how wide that gulf is. He knows that German Christians who visit America are amazed at the relatively large church attendances they find common among us and astonished at the amount of teaching, evangelistic and organizational responsibility which is carried on here by able lay men and women.

Things are different in the German church. We think of deacons, deaconesses, parish workers, catechists and teachers as lay people who carry specified congregational responsibilities, giving freely of their time and talent. In Germany these titles denote a veritable army of paid professional workers who constitute part of what seems to an American a very top-heavy ecclesiastical organization.

German pastors just haven't got the time to render the personal ministries and keep up the vital sense of personal relationship and worth which American pastors give to the lay constituency. For one thing, German pastors are too few. There are only about 15,000 of them for approximately 41 million baptized constituents in East and West Germany. One hears, for example, of a parish of 22,000 souls with only two pastors. In such a situation a pastor can do little more than baptize the babies, confirm the adolescents, marry the youth who fall in love, bury the dead, and as servant of both state and church keep the official records of these ministries. And it is commonly admitted by German church people that the great majority of Germans turn to the church only on these four occasions in their lives.

The people's alienation from the church is deepened by the fact that the church in Germany is a state church. A German does not support his church by free-will offerings. He pays a church tax, which is generally 10 per cent added to his income tax. This becomes part of the total exacted from him by the state. And when he pays it, nothing reminds him that in paying the extra 10 per cent he is acting as a "good steward of Christ Jesus."

Deeper than that, however, is the feeling that identification of the church with the state also identifies the church with the governing class as against the governed; with the status quo when people generally are always feeling the pinch if not the oppression of the status quo. That is to say, the German people, in the days of kings, princes, dukes and barons, and later under the kaisers, never had much reason to think of the church as acting in their behalf in matters that would have eased and redeemed their daily life.

Volunteer vs. Hired Help

The German church, one gathers, is aware of all this. Some outstanding efforts are being made to demonstrate the church's loving concern for the lot of the people where they live and work. The Gossner Mission, at Mainz-Kastel, provides communal living at low cost for apprentices during their three years of apprenticeship, and by various strategies encourages a consideration of the gospel and a realization that it has vital meaning for everyday life. Haus Villigst near Bielefeld, similarly a communal residence for apprentices and students, also schedules periodic conferences of representatives of labor, management, government and the professions to consider both the meaning of Christian vocation and the implications of Christian faith for all areas of life.

Here and there pastors are enlisting laymen in the work and witness of the church. At Marl-Hüls, for example, several new parishes of about 10,000 members each have been laid out to serve a mushrooming new industrial community. In one of those parishes, to inaugurate the work, a family-by-family survey was made. But by whom? By six laymen brought in from the outside—laymen who are full-time, regular employees of the church.

Directly next to that parish another was opened. Here

the young pastor divided the parish into 35 sections, then canvassed each section for the ten to fifteen lay men and women who showed most interest and willingness. This lay nucleus was then charged with the family-by-family survey and with a continuing cultivation of the people of the section. Each nucleus group, with others sufficiently interested, meets regularly for Bible study, prayer, and discussion of work and problems in the section. And each sectional group chooses two representatives who, with representatives from the other 34 sections, meet monthly with the pastor to plan the parish program.

That sort of thing is not new to America. It is relatively new to the churches of Germany which, ironically enough, are often referred to as "pastors' churches." The Kirchentag gatherings conceived and promoted by that glowing-spirited layman Reinold von Thadden have contributed to this new lay initiative in German Protestantism. They teach that if the "priesthood of all believers" is to be something more than a hoary aphorism, then "laymen are the church."

Awareness of these three struggles—of the East German church under communism, of the ecumenicity of the E.K.I.D. against the resurgence of historic confessionalism, and of the whole German church against the alienation of the people—is certainly essential to any appraisal of the German church today. To characterize them as struggles is rightly to suggest the critical situation in German Protestantism. But it is also to imply that within the German church today tides of power and devotion are rising, and consecrated men are at hand who realize what is at stake and are trying to do something about it. Otherwise there would be no struggle, no hope that God has in this generation men prepared to do his bidding and thus serve his cause in the land of the Reformation.

Thoughts on the New Asia

By Takaaki Aikawa

IN AN ENGLISH-SPEAKING contest sponsored by a Christian high school in Yokohama a few months ago, the student who won first prize concluded his speech by saying: "If America does not quit testing hydrogen and atomic bombs, we shall no more listen to the words of American missionaries." Those words typify the anti-American feeling among young Japanese.

In the mind of Japanese students—particularly those in Christian schools—there are two Americas: the moral America of the old missionaries and the powerful America of hydrogen and atomic bombs. The so-called "Peace Constitution" which MacArthur gave to the Japanese was welcomed by young students with all their hearts, but unfortunately it was declared a "mistake" by Vice-President Nixon. Our students, ever idealistic, were very much disappointed. Here is an interesting study about a young boy thus deeply disappointed:

I

A professor in a Christian university had a son, a good boy and a bright boy. But about two years ago he suddenly ceased speaking to his parents and has never been heard to speak to them since then. He even eats alone, and as soon as his meal is over he retires to his study. His parents could not understand the reason for this strange behavior of their son's. One day the boy told the cause of his silence to a friend. This is what he said:

"I was in primary school when the Pacific war began. In the primary school I received ultranationalistic education. They taught me that the emperor was a god, Americans were devils, in a war alone our noble character could be developed, and so on. But when Japan was defeated, everything changed overnight. The emperor was no more god, America was an ideal country, and a war was disgusting. I tried to adapt myself to this new teaching and had almost succeeded when the situation again changed. Rearmament began, and the word 'peace,' which was the noblest word for these few years, became taboo, being called 'red,' and the soldiers began to become the flower of the people.

"I can never forget the fine speech the president of my high school made on the day of promulgation of the new constitution. He said: 'Japan is the first country which abolished armament by constitution. We are standing nearest to the human ideal in this point. The Bible says, "They that take the sword shall perish with the sword." We here swear solemnly that we shall never take arms and if some country should be so inhuman as to invade us who have no arms, we shall be willing to be killed. Through the death of a righteous nation the world will learn the meaning of peace better.' The address was closed with another passage from the Bible. It said, 'Blessed are the peacemakers; for they shall be called sons of God.' I was greatly impressed by this speech, but now I know that the president no longer talks about peace. Liars, every one of them. Three times we were betrayed by adults. I hate them from the bottom of my heart." This is a typical story of the disillusionment of intelligent students in Japan.

II

Asia is awakening. Asia has been under the exploitation of the white race for more than two hundred years. Most of the Asian countries were colonies of powerful European nations. Recently my brother came back from Burma where he attended the Conference on Freedom and Culture in Asia as one of Japan's representatives. He said, "I learned for the first time what colonialism truly means." He told us that Burma has only three factories in its capital, Rangoon. The biggest is an electric light company belonging to Englishmen, the second a match company belonging to Chinese, and the third a spinning company belonging to Indians. The Burmese have no factory of their

own. They must buy every article from England, even a pencil or a piece of chalk. They have to buy almost all manufactured things at a high price from England, and have to sell many natural products and raw materials to England at a ridiculously low price. Sixty per cent of all land in Burma formerly belonged to Indians who were British officials (after independence this decreased to 30 per cent) and one-third of the biggest shops belonged to Chinese abroad. Such economic conditions forced on most Burmese the lowest possible standard of living.

But Burma is awakening. The Burmese are building a big army, confiscating landownership from Indians, passing laws prohibiting any owner from having more than fifty acres. They are ending the right of aliens to run shops, thus taking away this privilege from Chinese abroad. They have abolished the system that begins the week on Sunday, made obsolete the use of Roman numerals, and ordered all officials to use the Burmese language even if they are Oxford or Cambridge graduates. Even the minister of state must wear Burmese robes and walk barefoot. Such are a few symptoms of Burmese nationalism.

This nationalism is only a small part of the top of a huge iceberg. Below the water you find a tremendous land of ice—the new Asian nationalism. The most remarkable thing about this Asian nationalism is that it is using communism as a lever. To the nationalists, communism means aid from the side opposite capitalistic camps. Communism means liberation of the oppressed, and it also means a dynamic view of history just the opposite from their own teaching of resignation. Communism seems complete salvation to them.

III

Well, Japan has never been a colony of any nation. More than that, Japan had some colonies of her own and has been accused of so-called imperialistic exploitation. But as Japan is situated in one corner of Asia and her people have yellow skin, she will not be able to remain calmly outside this turmoil of Asian renaissance. And once she begins to see things through the glasses of Asian nationalism, many political and moral aspects of the American people and government will surely become the subject of criticism. Thus we may consider that the anti-America feeling in Japan too is a part of this vast surge which is overwhelming the whole of Asia. This surge is gathering momentum rapidly in Burma, Viet Nam and India.

After the testing of atomic bombs at Bikini, anti-American feeling in Japan centered in protest against that test. This protest was based on three facts: (1) that the test was made in peacetime; (2) that it was a menace to all mankind; (3) that it had a radioactive effect on fish, the daily food of the Japanese people. (Imagine what would happen if radioactivity should be found in your daily food, meat.) Consequently the antitest movement was approved by more than 25 millions of our people.

Oddly enough, young Japanese began to think that the Soviets and Red China are moral countries because they are opposing self-centered and immoral America. They seldom alluded to the atomic test made by the Soviets, though our press reported that some radioactivity from that test was found in parts of Japanese territory. Some students even defended the Soviets, saying that they did everything they could to prevent radioactive ashes from diffusing, while imperialistic America purposely tested the power of radioactive ash and so brought about the death of a Japanese fisherman.

In order to understand this psychology of the young Japanese you must realize that there is quite a difference between the views of freedom held by your young people and ours. Young Japanese have never known true freedom, and when they were given an imitation of it after the war they soon came to hate it, because it was not a real freedom born of the renaissance of individuals but mere license, a freedom bringing with it the right to disturb others' freedom. In this flood of license there soon appeared a nostalgia for old Japan with its severe discipline and order. It is therefore rather natural that our young people were attracted by the discipline and order of the communist countries. They felt that communism, even if it denies freedom, offers many advantages in the development of human welfare.

IV

Since coming back from America last year, I have made a great many speeches on America and its culture. In most of those speeches I stressed the strong influence of Christian churches on the daily lives of Americans and the Puritan tradition which survives remarkably there. I often concluded a speech by telling of my impression that the general life of people in America is far more spiritual than I had expected it to be. But to my great astonishment I could not find many sympathizers among the students, and some of them answered me back with the statistics of divorce in the States and Kinsey's report on sexual relations before marriage among American young people.

So you can conclude that the anti-American feeling of young Japanese, though it may be somewhat sentimental when compared with that of colony countries, is by no means superficial nor to be easily erased. It is not baseless or built on misunderstanding, but has been developed by the facts before their eyes and fostered by a historical trend of the whole of Asia. Seeing the immoral doings of the West they cry to American missionaries, "Save your sons before you come to preach us the gospel." And again, "Your dream of the eternal rule of the white race is going to be ended. Asia is awakening."

So long as your mission work is to "save savage Asia" you will meet aggravating resistance from intelligent Japanese. They no longer believe that they are essentially inferior to Americans in morals. They know from their experience that any country has moral men and immoral men and that the state has a tendency to be immoral, as Reinhold Niebuhr says in his *Moral Man and Immoral Society* and *The Nature and Destiny of Man*.

A few years ago I wrote an article on missionaries and in it made a comparison of three generations of missionaries in Japan. After explaining about a new psychological relation between American missionaries and the Japanese —the relation created by the war, which could not be a very different relation from that of conquerors and conquered—I concluded: "And in such a relation there can hardly exist much sincerity. New missionaries from the States, therefore, are confronting a bigger problem which their predecessors did not have; that is, they have nothing

to decorate themselves with but their naked humanity, which consists of deep learning, burning faith and overwhelming love—the powerful America behind them having lost its alluring glory as far as it concerns the souls of the Japanese by the fact that it beat Japan with the sword and not with the word of God." This is truly the "irony of American history," as Dr. Niebuhr pointed out in his book of that title. America conquered Japan and therefore she stands in a more difficult situation to conquer Japan spiritually.

Here we must pay attention to a book recently published by Macmillan in New York. It is *Revolution in Mission*, by Willis Church Lamott. This book, which has "From foreign mission to the world mission" as its subtitle, expounds a very important and new way of thinking about mission work. The main point the writer makes is that the time-honored phrase "foreign mission" is worn-out and inappropriate; the phrase that is pertinent now is "world mission of the church." According to the author there are no completely Christian countries and cultures; heathenism surges through all religions, cultures and nations. It is this universal heathenism to which the church must now address herself on a worldwide scale.

This new idea of the church's mission will surely attract the hearts of young Japanese because there is nothing in it about superiority of the white race nor anything that might connect Western misdoings with the mission work itself. Here Japanese youth can willingly go hand in hand with American missionaries.

V

It is a great mistake to think that young Japanese have no dream about the future of mankind. They are seeking, seeking earnestly. Americans are generally contented with their present social condition and consequently young men of your country think mostly about their own prosperity. But Japanese live in a kind of dead end and they cannot be happy without a great change in social conditions. That is the reason why they are so attracted by communism and Asian nationalism. Asia is at least moving.

It is also a great mistake to think that communism or nationalism in Asia is merely a political and strategic illusion, like nazism or fascism ten or twenty years ago. Reinhold Niebuhr writes in his *The Irony of American History*: "If we consider both the cultural and socio-economic hazards to any immediate success of democracy in the nontechnical world and rightly gauge the cause for the attractive power of Communism in this world, we are driven to the conclusion that we must face the menace of the spread of tyranny in the nonindustrial world for many decades to come. . . . Communism is not merely another version of Nazism. Communism is a morally utopian creed which has a much wider appeal than Nazism because it speaks in the name of justice rather than in defiance of justice" (pp. 110-11).

Dr. Niebuhr is right when he says that communism is essentially one of the historical paths which nonindustrial Asia must go through. There really was no other way but communism for the backward Asian countries to set themselves free from the bonds of capitalistic countries with gigantic industry and military power. Communism was not their end but their means. That is the reason why they are a threat to communist countries as well as capitalistic ones with their communistic nationalism. But the real problem will be the aftermath of this movement which is seemingly communistic but is nationalistic at heart.

As I said above, Japan has never been a colony of any nation and moreover she had colonies of her own. Japan did not belong to the nonindustrial world; she could design the Zero, she built the battleship Yamato, and recently she won the Nobel prize in nuclear physics. This means that Japan can understand what the West is and what the industrial society is; she can understand America, England and France.

But at the same time Japan is a part of Asia, her people are yellow-skinned, and besides she has many remnants of the old world in her industry, customs and social structure. This means that she can understand Asia better than America or England can. *History for Tomorrow* by Kentaro Hayashi, one of our best sellers at present, attributes the failure of American policy in Asia—the fact that America made Red China an uncompromising enemy and made noncommunistic India run to the enemy's camp—to her lack of understanding of the necessity that the racial movement in Asia should take a communistic form. The Japanese can understand the psychology and necessity of this racial movement, though their government, paying too much attention to its patron, America, feigns blindness on this point.

Japan is half east and half west, half awake and half asleep. Here lies the special importance of mission work here. Dr. Hayashi insists that the "history for tomorrow" should be begun by the forming of a third power including Japan, India, Burma and China, which should be neither pro-Soviet nor pro-Anglo-Saxon. The same thing can be said as to the "world mission of the church" if missionaries want to work for a world Christian community, not pro-capitalist nor pro-communist. Palestine, where Christianity was born, was also a no man's land between great powers and occupied by the Roman army just as Japan has been by American troops.

Protestantism is not only the ethic of capitalism, as Max Weber said, but it can be the ethic of any society to come, as Paul Tillich said in his *The Protestant Era*—the word "Protestant" itself meaning those who revolt from any worldly system when it loses its life. Thus Asian nationalism or any new society must find its spiritual support in Christianity, and Asia needs it more because it has nothing but the worn-out faith of primitive religion.

If mission work in Japan or in the whole of Asia has as its end a world Christian community and not the raising of "dark Asia" to the level of the West, Japanese students will surely spare no effort in cooperating with American missionaries. Some missionaries are expressing such a desire, but most of them are still Westbound. I felt this very keenly when I was asked to make a speech in one of the biggest churches in New York last year and my subject was printed without my being consulted as "Can the East be loyal to the West?" Young Japanese do not want to be loyal to the West any more; they want to be loyal to Christ. The most urgent thing in mission work in Japan is "from the West to Christ." There will surely be no anti-American feeling in this new mission work for Christ, the Lord of us all.

Something More Than Sheep

By F. Thomas Trotter

ONE OF the more subtle explosions at Evanston may keep on rumbling longer than some of the noisier blasts. While the press concentrated on Professor Hromadka and Bishop Peter, and the eschatological theme monopolized the attention of theologians, forces were at work shaping a new definition of the laity.

That the World Council had at long last made the "laity" a major subject of discussion was itself a significant fact. Then the laymen, long frustrated by the top-heavy ecclesiastical and theological brass, made a serious effort to gain a seat on the presidium of the council. Kathleen Bliss, tongue in cheek, suggested slyly that it was about time the ecumenical movement took the laymen seriously, for after all they represent only 99 per cent of the church.

Idea of Ministry at Stake

But what is revolutionary in this new discovery is the generally unnoticed fact that the church cannot reconceive the task of the layman without reconceiving the task of the minister as well. Talk of the "ministry of the laity" carries inescapable implications of the "minister as layman." Evanston resurrected the great New Testament term *laos theou,* the "people of God." As the preliminary report for Section VI boldly outlined, " . . . in this sense [laity] can only mean 'belonging to the people of God.' From this point of view, laity includes both clergy and nonclerical members of the church."

This quiet suggestion throws needed new light on an old problem and warns us that possibly our definition of laity has been too narrow and our conception of the ministry too smug. It makes possible a new definition of the minister as layman and the layman as minister.

Exegesis is a jockey that can ride a great variety of favorite theological horses. But the sudden interest in the laity is not isolated from the ecumenical movement's central concerns. It is, rather, an outgrowth of those concerns. The reconception of the laity is a response to implications of work being done on the nature of the church and on the idea of a responsible society.

The search for authenticity in witness led the Evanston delegates to pose a more inclusive definition of the ministry and outreach of the church: "Every member of the church, and therefore every layman, is called by God to witness to the reality of this new creation, that is, to the redemptive work of Christ, in all his work and words and life" (Report of Section VI; III-6).

Not Professionals

Expanding discussion of the "idea of a responsible society"—which seeks to make the Christian message ethically and theologically relevant—unavoidably thrusts the problem of the laity upon the church. In both these emphases, traditional clichés and definitions of the laity *and* the ministry are threatened. A church that is seeking authenticity and responsibility in the life of the world does not need a professional class of "experts," but it does need a "people of God" drawn from all walks of life including the ministry.

Too long we have defined "laymen" in sociological terms. Even the report of Section VI was ambiguous at this point. It defined a layman on the basis of his work. It suggested that a layman is one "who spends most of his waking hours in a 'worldly' occupation." Most of the literature on this problem concerns itself with a theology of work, the lifting up of the great biblical overtones in words like "vocation." That such an approach is now too confining for ecumenical discussion is recognized, since Evanston also proposed a theological definition of laity.

Primarily, the theological definition is drawn together under the phrase "the ministry of the laity." This suggests that definitions of laity "in a merely negative way as meaning those church members who are not clergy" are inadequate and involve a false distinction. The report wants a definition of laity which indicates the "privilege of the whole church to share in Christ's ministry to the world." The theological definition also takes seriously the fact that the "real battles of the faith today are being fought in the factories, shops, offices and farms." The layman's unique opportunity to bring the Christian message to bear on all life's activities makes him a potential evangelist. The layman-as-minister theory is not an option before the church but a crucial fact to be appropriated. Without a consistent reformulation of the task of the layman in step with the theological and social pronouncements of the council, these pronouncements will be hollow clerical irrelevancies. Evanston had to deal with the "problem" of the laity, or else all the other work it did would have been indeed irrelevant.

A Blow to Ecclesiasticism

The significance of this discovery is sharpened when one realizes that the most serious problems facing ecumenical discussion are those pertaining to intercommunion and ordination. A reconception of the laity and a concomitant reconception of the ministry will provide some interesting new alternatives to traditional attitudes in this area. The reconception of the laity deals a crucial blow to the ecclesiasticism of former generations. It means, simply, that theologizing about "vocation" takes on new meaning and that historic distinctions between "vocations" are dissolved into a new category, namely, the ministry of the people of God.

This inclusive, dynamic definition of "laity" enables the church to confront the world with one order instead of many. With a distinction between clergy and laity reinforced by theological and historical support, the world sees the church as just another organization that a person may join or not join with little consequence either way. But if every person understands that by joining a church he is becoming a "minister," then he cannot assume that a professional class of "fatted calves" which he supports will provide vicarious righteousness. The Evanston definition

therefore makes possible a new conception of church membership.

John R. Mott, an apostle of the lay ministry throughout his long life, called for rethinking this question in the Ayer lectures at Colgate-Rochester Divinity School in 1931. Said Dr. Mott: "Every disciple of Christ . . . is commissioned to be a witness, a worker, a fruit-bearer. . . . A theory of the church which separates clergy from laity results in practically surrendering to the clergy the highest form of lay service. The minister must be something more than a shepherd, and the members something more than sheep."

Twenty-three years later, Evanston began to realize the wisdom and the necessity of Dr. Mott's insight. Its suggestion of reconception of the work of the *laos theou*, the ministry of the laity and the "lay vocation" of the clergy, may ultimately prove the significant achievement of Evanston.

The uneasy conscience of the church is coming to settle on its inability to solve the problems of intercommunion and ordination because it has discovered that all the time its definition of the ministry was too narrow and too mechanical. The church has come to realize that it can no longer be the church without a reconception of the laity and its task, that it cannot be the church in a "responsible society" without a ministry of the laity. In short, the church has discovered that "the minister must be something more than a shepherd, and the members something more than sheep."

BOOKS

Epilogue (Early)

THE NEW BEING. *By Paul Tillich. Scribners, $2.75.*

COMPLAIN about the middle of Tillich's theology if you will, but confess you must that he begins and ends his theology wonderfully. The approach, which we had in that earlier volume of sermons, *The Shaking of the Foundations*, began where we all begin. Every sensitive man recognized in that analysis a description of the quaking bog beneath particular existences and the general existence. We have confidence in any man who understands us and our situation so well. We are predisposed to take seriously his explication of the gospel for the men and the world whose condition and need he has charted so graphically.

Enthusiasm for that explication may wane as we get nearer the heart of it, as we listen to Tillich's description of just what makes all the difference in the world. But excitement picks up fast again as we move from the (literally) crucial pivot to his account of the difference that is made. *The New Being* is a book of sermons dealing with just that: the consequences, the fruits of the gospel. On this, Tillich is as unbeatable as he was when he was clearing the way in the earlier sermons.

The New Being is a "New Reality," a "New Creation," a "new state of things" established, revealed, certified by Jesus, the Christ. We see the new being best in "Jesus who is called the Christ." But we sense it, too, now and then, in the world, and even in ourselves. And we yearn toward fuller participation in this new state of things with a "passionate and infinite longing." Why shouldn't we? Not only are the foundations of the standard old being shaken beyond endurance, but what we most want is exactly the reconciliation and reunion of God and man, of man and man, and of each man with himself by which the new being *renews* the old, *restores* the old creation to what it was meant to be. The new reality shines through the old, now here, now there, fitfully, fleetingly. Yet we know enough of it to know we want to know it better—and from the inside. We know it well enough to characterize the new being as love, as fulfillment, and as freedom. Under these three elements are grouped all twenty-three of the rich, jam-packed, running-over sermons in this book. They cannot be paraphrased; they must be read. No essence of each could be extracted, for all of each is of the essence.

Complain about Tillich's extraordinarily philosophic theology if you will, but confess you must that in his preaching he is profoundly, concretely, compassionately evangelical. Such is the witness of these sermons at least. There are a good many much louder-mouthed evangelists who are much more certain about their own certainty than Tillich is, who yet preach a much less radiant gospel. It is as if the promise they have heard is too good to be true, so they hedge it around with their little legalisms and picket-pieties. But Tillich, who knows better than the others how much too good to be true the promise is, believes it anyway and preaches so. He proclaims a God who loves us *now*—with no ands, ifs or buts about it; who *is* reconciled, and who asks only that we open ourselves to be grasped by the new being which already is.

Complain about Tillich's prose in other books if you will, but confess you must that in this one he is a master homiletician. Consider the little, lyrical meditation on Elsa Brandström (pp. 25-29); or a phrase like "anxieties dwelling in their blood" (p. 34); or the searchingly direct address of a homily on healing (pp. 42-45); or the master cumulative illustration in the little classic "Holy Waste" (pp. 46-49); or language virtuosity rare in one not born to the tongue—"a certainty . . . which is often hard to stand and harder to understand" (p. 15). And so on, and so on. This is great evangelical Protestant Christian preaching, all of it. Controversial, happily, but never commonplace and always colorful, compelling.

If only, if only one could have more confidence in the pivot point. If only one could satisfy himself about where and when shaking foundations and new being met—or meet; and what happened—or happens. The "power of the picture of Jesus as the Savior" seems almost too weak a bearing for such enormous beginnings and endings to turn on. This, of course, is where the System, when it is all in, will fit. And even if it leaves questions at this point it will stand in the solid line of question-leaving theologies that begins with St. Paul and the New Testament. Meanwhile, we have a great prologue and now a great epilogue to it all.

THEODORE A. GILL.

For Fun

A TALE FOR MIDNIGHT. *By Frederic Prokosch. Little, Brown, $3.95.*

TWO novels appeared late this summer to remind the weariest scholar and the most jaded current-eventer of the joy there still is in reading. First came Frederic Prokosch's masterly retelling of the old, old story of the Cenci. If you are satisfied with the brief references that crisscrossed family got in your Renaissance history course, if Shelley's long poem did them up to your taste, then don't bother with the new novel. But don't settle too cheaply. There's a story in those old records that no historian has ever hinted and no poet ever scanned. Only a subtle 20th century novelist who can work comfortably in the depths lately excavated in personality could do the story justice.

Prokosch can and does. Everyone is there: the monstrous father (and he really is a monster who ranks murder as his mildest exercise, who is a threat to every woman's virtue—but who also enjoys his vice *versa*), the drooping mother, the enigmatic daughter, the lusty seneschal, the soft sons, the bloodhound inquisitor. Everything is there, as witness the chapters' titles: "The Murder," "The Flood," "The Witnesses," "The Plague," "The Scaffold." What more could you ask? The crime is soon over, there is no mystery about who is guilty, but such are

the mood and the movement that fascination pulls you along irresistibly to the foreordained end.

Readers who have enjoyed Prokosch's earlier novels and his poetry will be surprised. He has heretofore suspended his thought in shifting, chromatic language so movement somehow seemed without motion. This time, though, he has shot his story forward with vigor and vitality. We see it still through his typical scrim of sensitivity, but there is real action on stage. The Tristan languors have been crossed with Tosca *verismo*.

THE GENIUS AND THE GODDESS. *By Aldous Huxley. Harper, $2.75.*

This is not a large book and it won't take much of anyone's time. But it will take all of anyone's attention for every minute given to it. And you'll give gladly every minute it takes to see it to the end. If the story doesn't enthrall—it is a very light plot—the writing and the thinking will keep you going. Like all Huxley's books, this is a think-piece. Nothing comes up in the story that doesn't have to be thought about and analyzed and appliquéd all over with wit and wisdom. This could be deadly, of course, but this time it isn't. And that is largely because the richly thoughtful author is at his writing best. Is there anyone writing today who is as incredibly deft and ept as Huxley when he's on? Phrases shine and paragraphs gleam, and those who love the language and try to work in it will marvel even whilst they grind their teeth and snap their pencils.

Behind the plot is that great mystic spectrum of grace, truth and life which is the realest real for Huxley. A scientist husband represents the sheer mind which lives in communion with one end of that spectrum. An earth-goddess wife represents the physical which sprouts green from the other end. A young scientist boarder, who gets very mixed up in the yearnings across the spectrum of genius and goddess, tells the story. It is good conversation, and good to have this chance to sit in on it.

T.A.G.

Great Break

THE KING'S PEACE, 1637-1641. *By C. V. Wedgwood. Macmillan, $5.50.*

IN JUNE 1637 Charles I, king of Great Britain and Ireland, believed himself the happiest king in Christendom. By November 1641 the tranquility of his kingdoms had been shattered and the happiness and power of the king proved illusions. How and why Charles' happiness and power crumbled during the intervening years is the theme of this volume, the first of a three-volume history, *The Great Rebellion —1637 to the Restoration,* which C. V. Wedgwood is writing.

Apart from an admirable introductory survey of the political, religious and social structure of the British Isles in 1637, the author adheres to a chronological development of her subject, in order to make clear to the reader the immediate pressures and confusions with which contemporaries were dealing. There are excellent accounts of the Scottish Covenanter movement, the Bishops' Wars with Scotland, the political and religious policies of Charles, Archbishop Laud and the Earl of Strafford, and, finally, the momentous struggle for power between the crown and the House of Commons under the adroit leadership of John Pym. The volume closes with Pym's victories in securing the execution of Strafford in May 1641, and the passage by the Commons of the Grand Remonstrance in November.

Miss Wedgwood is primarily interested in the behavior of men as individuals and her delineation of the character and motives of the chief protagonists is both vivid and judicious. Her treatment of Charles won't please neo-royalists, for she exposes his weaknesses, while granting the sincerity of his devotion to his concept of kingship and to the Anglican faith. Indeed, she observes, the Church of England was the central pillar of his life, and "for the first time, the Anglican Church had as its head a Defender of the Faith who had never considered the possibility of defending any other faith."

The King's Peace—no mere rehash of earlier secondary accounts—is distinguished for its combination of sound historical scholarship with excellent writing; no one should find reading it a dull chore.

WILLIAM C. WILBUR.

CORRESPONDENCE

Not the C.I.M.

SIR: In your Sept. 7 issue under the heading "New College Will Serve Indonesian Chinese," reference is made to the Gamaliel University. The paragraph states that this is an extension of the work of the China Inland Mission. There is some mistake, for while we have loaned missionaries to assist in the work Rev. Timothy Dzao and other Chinese leaders have sponsored, we have not inaugurated a university in Indonesia. HERBERT M. GRIFFIN.

Philadelphia, Pa.

Christian Science Evangelism

SIR: In the article "The 'Monitor' Is Unique" (Sept. 7) Nathanael M. Guptill says: "All Christian Science teaching must be voluntarily received. The Christian Scientists eschew compulsion of any kind in the promulgation of their doctrine, even looking with disfavor upon proselytizing or evangelism as these are practiced by other religious groups." Readers of The Christian Century should be apprised of Mr. Guptill's innocence. I do not know exactly what Mr. Guptill imputes to other religions regarding "compulsion" in the promulgation of doctrine, but I do know that I was reared in the Christian Science church and Sunday school by compulsion. This compulsion was exerted by my parents.

Christian Science evangelism is the broadest and best organized in effect today. Great effort is made by dedicated "Scientists" to gain publicity for Christian Science activities. Newspapers are unfailingly supplied with releases covering the weekly "lesson-sermon" and lectures. "Scientists" exert pressure on the papers to publish these releases, and they find considerable success. Entire lectures are commonly published in newspapers. Christian Science radio programs are aired nationally. Newspaper ads solicit the public to read Christian Science material in free reading rooms and to buy Christian Science textbooks. Healing claims and promise of personal and business success are commonly made in these ads. Thirteen TV programs have been filmed by the "Mother Church" and are now playing on local stations across the country.

Mr. Guptill declares that advertisements in the *Monitor* are easy to sell. If this is true, it is only because of monumental effort on the part of rank-and-file "Scientists." Great stress is placed upon advising *Monitor* advertisers that their ads have been noted and patronage by "Scientists" has resulted. Advertising committees of each branch church work hard on these projects. (My mother is presently a member of such a committee.) Their loyalty and enthusiasm is certainly admirable, but it is not easy, Mr. Guptill to the contrary notwithstanding.

Glendale, Calif. CLYDE E. BEANE.

How to Spend $25

SIR: In Asia, Africa and Latin America almost all theological students and ministers are shockingly limited in their personal libraries. Some pastors go a lifetime without adding a single book to the tiny collection donated to them in seminary. Why? Even feeding a family becomes an agonizing trial on monthly ministerial salaries often no more than $5 to $8. One good theological book at $5 is a completely unobtainable luxury.

But we can help. Roland Bainton's magnificent prize-winning biography of Luther, *Here I Stand,* is now published as a Mentor Book complete and unabridged for only 50 cents. Available from the New American Library of World Literature, 501 Madison Ave., New York, N. Y., it is, because of its delightfully easy style, admirably suited for those who find English difficult. If any American congregation can better invest $25 in the enrichment of ministerial training and of congregational life in the younger churches than, for example, in providing a copy of this book for each of fifty theological students in an African

seminary, I would like to know the project.

Church groups often ask how they can help missions. Here is one of the best ways I know. To avoid overlapping and to facilitate shipping of books, any group wishing to develop such a project should try to handle it through its own board of foreign missions. W. Richey Hogg.

Perkins School of Theology,
Dallas, Tex.

Use the Treasures

SIR: James M. Dabbs' article (Sept. 7) goes right to the heart of many a preacher's plight. Modern worship among Protestants *is* rather sterile. In their reforming zeal Calvin, Zwingli, Knox, Wesley, *et al.* were rather antiliturgical and iconoclastic. The exalted and poetic and symbolic in worship were scorned as "Catholic." An even greater toll was exacted by 19th century rationalism.

Mr. Dabbs errs, however, in his opinion that *all* the Reformers participated in such excesses. Martin Luther retained the rich liturgical legacy of the Roman church, after removing such nonevangelical elements as the sacrifice of the mass and the adoration of the host. The English Reformation under Henry VIII also preserved much of the sacramental flavor of the traditional liturgies.

No service can be nonliturgical, strictly speaking. Each must follow some sort of order, no matter how haphazard. I join Mr. Dabbs in urging ministers to utilize the treasures of symbolism and poetry available in the traditional liturgies of the Christian church.

Albert E. Myers.

Lutheran Parish,
Jeromesville, Ohio.

No Fool's Paradise

SIR: Theodore A. Gill's comment in his book review "Africa for the Ladies" (Aug. 17) should be printed in red block capitals! As a wandering scribbler with an interest in these things I have often been asked by church and mission groups to write things for them. It is my experience that, apart from a few notable exceptions, they are scared by objective reporting. With things as they are today, a reporter with a concern for truth cannot help dealing with strong stuff, objectionable stuff, shocking stuff. But generally speaking the churches and missions still want the sweetness and light suitable for quiet Sunday afternoons.

The portraits in demand are those of smiling, slick, efficient missionaries familiar to us all through study materials, "religious" films and the like. Nobody is interested in the reality: the tired, discouraged, burdened man who could not go on another day were it not for the power of God. Is it, perhaps, that only the slick smiles will have promotional power? I find the idea rather sickening.

Were it not for independent papers like yours, and the *British Weekly* in London, the holy church throughout all the world would be living in a fool's paradise of current affairs, foreign and domestic.

Hongkong. Jack Shepherd.

A New Deal

SIR: The letter by Shirley E. Greene (Sept. 21) is utterly unrealistic. After six years of declining prices under rigid price supports, during which time farm prices have lost 26 per cent net on the average, it is evident that they have not solved the problem. The other side of it is that they have piled up $7 billion in government-held surpluses, creating the "what to do with it?" problem. So it is time to try adjusting the price support program, as Congress has voted to do. Let's give it a fair trial, as rigid price supports have had.

Wright M. Horton.

Methodist Church,
Thayer, Kan.

G.I.s in Japan

SIR: Recently my attention was called to the letter by Ichiro Akishige, pastor of the Komaki Church of the United Church of Christ in Japan. How I overlooked it in the Aug. 3 issue at that time I do not know. All of us who know the situation in Japan have a good deal of sympathy with the picture this Japanese pastor draws. However, I would like to point out that both the armed services and the churches are keenly cognizant of the problem.

The National Council of Churches of Christ in Japan began efforts in a small way several years ago to provide a center or centers where our military personnel could meet with better class Japanese people on a basis of mutual interest. The effort was to provide some way that our men could meet Japanese people who are not primarily interested in immoral activities. As a result of that initiative some year or more ago, a group representing our own National Council of Churches and the General Commission on Chaplains was invited by the air force to make a survey of moral conditions around their bases in Japan and Korea.

This we did, and as a result of that survey a joint committee representing the two sponsoring groups has been formed, a small budget of some $20,000 has been raised from interested churches, and we are in the process of sending man-and-wife teams to Japan to establish centers where Japanese and Americans can come to know each other and to learn that there are those in both groups who have the highest moral standards. The plan is that the American churches will supply American personnel and financial support, and the actual work at the centers in Japan will be under the direction of the National Council of Churches in Japan. In this effort chaplains, missionaries and the churches at home all have a real interest. Thus far our efforts have been necessarily limited, but we believe that a real start has been made toward making some contribution toward the solution of the problem presented by Pastor Akishige.

In closing I should like to say that I fully agree with him that the ultimate solution of course is that all foreign soldiers be withdrawn to their own countries.

Henry I. Louttit,
Bishop of South Florida.

Winter Park, Fla.

Millennium Postponed

SIR: You are so right in refusing to equate favorable church membership statistics with the near approach of the millennium that I almost hate to call attention to a lamentable lapse in your arithmetic (Sept. 21, p. 1076). Even supposing that all would be perfect when church membership is 100 per cent of population, still that event is much farther than 36 years in the future at the present rate of progress. You can't juggle percentage figures like that when they represent percents of different things.

The population gained a number equal to 1.7 per cent of last year's population. Churches gained 2.8 per cent of last year's membership—which was about 60 per cent of population. So if you want to figure how fast the churches are growing in proportion to population, take 2.8 per cent of 60 per cent, and that is 1.68 per cent. The churches were gaining 1.68 per cent of the population while the population itself was increasing just a shade faster—1.7 per cent. The churches are growing faster than the population in terms of their respective percentages of their own numbers, but the number of people outside of the churches remains about the same.

Don't let percents fool you—and they won't if you will remember always to ask "percent of *what?*" when you meet a per cent. W. E. Garrison.

University of Houston,
Houston, Tex.

[This is a melancholy exhibit of what happens when a paper lets its mathematical —as well as literary—conscience stray as far as Houston.—Ed.]

Church in Cyprus

SIR: Thanks for the editorial "Help Wanted For and From Greek Church" (Sept. 28). What has union with Greece to do with being the church in Cyprus which it is professedly the business of the Orthodox Church to be? There is religious freedom in Cyprus so far as the Greek church cannot prevent it and Great Britain can maintain it. The Greek or Orthodox Church too often is a merely national, often completely political church, rather than the ecumenical church it wants to be, and refuses to be. It is still the victim of Caesaropapism, the progenitor of it, and one of the most obdurate examples of it in this century.

Danville, Ill. Daniel L. Eckert.

NEWS of the CHRISTIAN WORLD

Voice Opinions on World Relations

Views from Far Left to Far Right Are Heard at New Zealand Convention—Soper Rouses Controversy

CHRISTCHURCH, NEW ZEALAND, Sept. 12.—Viewpoints from extreme right to extreme left were represented among the 200 delegates who attended the four-day convention on international affairs just concluded here. Most of the group which planned and organized the convention were church members. Some of the delegates were officially appointed by such bodies as church courts, trade unions, the Returned Servicemen's Association, the Communist party and a certain League of Empire Loyalists. Others registered as private individuals. Formal convention addresses were later discussed in sections, and at meetings open to the public panels of selected persons answered questions and expressed opinions. As was to be expected with such widely varying viewpoints represented, the earlier sessions became somewhat turbulent. But at the end a number of resolutions presented to the entire convention were unanimously adopted. This, said the chairman of the final session, was a striking achievement. Another spokesman described as a "great gain" the fact that ideas had been liberated and minds opened, "since the greatest danger of the present time is that persons of different opinions do not meet to consider them." All the proceedings were fully and fairly reported in our daily press, so the liberating and opening process must have extended beyond the convention itself.

Delegates Call for End To Nuclear Weapons

One of the resolutions adopted unanimously by the convention called for lessening of international tension through disarmament and outlawing of war. As a first step in this process, the resolution recommended "universal prohibition of the manufacture of thermonuclear weapons." It also urged that a study be made by the United Nations and its member nations of the "areas of sovereignty which it might be found necessary to transfer to a world authority in order to bring about the control of war and of weapons of mass destruction."

For Freer Immigration from Asian Countries

A number of resolutions adopted by the delegates had to do with New Zealand's relation to Asian countries. Though we have no law specifically prohibiting immigration of Asians, prospective immigrants from the Asiatic countries are required to secure special permits. For many years past few, if any, such permits have been granted. Further, a statement was made at the convention (and not yet refuted) to the effect that citizens of Commonwealth countries in Asia have difficulty securing permits for even strictly limited visits to New Zealand. In view of these facts, the delegates resolved that citizens of all Commonwealth countries should have equal rights to visit us. While recognizing that some restriction on immigration is necessary to protect the country's welfare, they urged that there be no discrimination on the ground of race or color, and that a proportion of non-European immigrants be admitted annually. Other resolutions called for increased technical, educational and economic assistance by New Zealand under the Colombo plan, and for encouragement of the exchange of cultural and sports teams with Asian countries. The delegates declared that since New Zealand is an "outpost of European culture," we should recognize that we have a special responsibility to serve as a mediator between Europe and Asia.

Donald Soper Makes Headlines

Within a day of his arrival to visit the Methodist Church of New Zealand, Donald Soper, famous Methodist preacher from London, hit the headlines with a bang. He was reported as saying in a press interview: "There is nothing wrong with organized sports on Sundays unless it interferes with the well-being of the community. Minority religious bodies have no right to impose their views on the community unless its well-being is threatened." For years most of New Zealand's churches have opposed the introduction of organized Sunday sports, and they have been in the main successful. So it was not surprising that the headlines produced scores of protests, as well as a rebuke from the Anglican archbishop. Later Dr. Soper called the reports of what he had said "not quite correct," and issued a somewhat milder statement. But even it did not satisfy many of the opponents of Sunday sports. Asked about the effects on Britain of Billy Graham's evangelistic crusades, Dr. Soper said that he has doubts about their value. "The man has increased interest in religion, if only temporarily, but he has caused no religious revival," declared the British visitor. "His audiences have been almost exclusively church or near-church people. He has not touched the outsider."

Visits Accomplished and Forthcoming

Sir Kenneth Grubb, prominent British ecumenical leader, met in Auckland recently with members of our National Council of Churches' commission on international affairs. Marcel Pradervand of Switzerland, general secretary of the World Presbyterian Alliance, will arrive Sept. 20 to spend three weeks visiting presbyteries and congregations of the Presbyterian Church of New Zealand. It has been announced that W. A. Visser 't Hooft and Leslie Cooke of the World Council of Churches will spend a week in this country next February following the meeting in Australia of the council's executive committee.

MALCOLM W. WILSON.

Value of U.S. Church Property Exceeds $7 Billion

The value of church property in the United States increased by more than $2.6 billion in the past five years to a total of $7.846 billion, according to an estimate by the American Association of Fund-Raising Counsel, Inc.

Flood Damage to Churches Noted

Connecticut Council Solicits Aid for Stricken Parishes—'Charitable' Gambling Is Legalized

NEW HAVEN, CONN., Sept. 27.—Compared with the staggering losses suffered by Connecticut's industries during the recent floods, churches of the state came through with little damage. The fact that many of them are located on high ground was a factor in their good fortune. Seymour Congregational Church suffered the greatest damage. Other buildings on the same side of the street were washed away by the flood waters, but the church remained standing, saved by a century-old oak which, uprooted by the flood, came to rest against the building and broke the force of the current. Repairs to the church, which had only recently been redecorated, will cost about $65,000; restoration of equipment, about $20,000. Part of the church's outdoor sign was recovered 20 miles away.

Council Takes Step to Aid Damaged Churches

Other Connecticut churches suffered varying degrees of loss. Putnam Baptist Church was flooded, its library, much of its furniture, pianos and kitchen equipment were ruined. Heavy damage was suffered by First Baptist in Bristol, the Congregational churches in Winsted and Stafford Springs, the Winsted Methodist Church, Trinity Episcopal in Collinsville, Grace Episcopal in Stafford and St. Paul's in Waterville. Pleasant Valley Methodist Church's parsonage was badly damaged. Harold B. Kier, general secretary of the Connecticut council of churches, surveyed the churches struck by the flood and asked each parish connected with the council to take a special offering for flood relief. Denominational bodies are working on plans to raise funds to help restore the churches.

Legislators Give Connecticut 'Charitable' Gambling

At the close of the last session of Connecticut's general assembly, Protestants found themselves defeated on the controversial gambling bill. Passed by both houses and signed into law by Gov. Abraham Ribicoff, the bill permits certain forms of raffles and bazaars to be conducted for charitable or religious purposes. The governor's action came after leaders of the state council of churches had met with him in a futile effort to dissuade him from his view that gambling is not in itself wrong from the moral standpoint. A local option clause was, however, written into the bill. Since it became law, a number of communities have approved the measure.

Birth Control Legality Again Refused

For the 15th successive time, the general assembly defeated maternal health bills which would have repealed the 1879 statute that makes illegal the dissemination of birth

control information and would have made it legal for physicians to prescribe contraceptive devices when pregnancy would endanger the life of the mother. [See The Christian Century for Jan. 26, p. 116.] In more positive action, the assembly approved the first statewide adult probation commission. In the past 66 cities and towns in the state operated their own probation systems and 103 towns without minor courts had no probation machinery at all. Now a state-administered probation unit will be provided for each community. In an action long sought by social welfare leaders, the assembly transferred to the state control of all neglected, homeless and dependent children. Previously, in an unusual assignment of responsibility, the state had control only of those under six years of age. Older children were under county supervision.

Bridgeport's Weekday School Completes 30 Years

The weekday religious education program operated by the Bridgeport council for interchurch cooperation recently celebrated its 30th anniversary. This school, first of its kind in Connecticut and third in all New England, has had 60,000 enrollments during its 30 years. Fifteen per cent of the children have come from homes without religious background. It is estimated that at least 15,000 children have received six years of religious instruction in the school.

Kent Family Expands as Refugees Are Befriended

A Chinese widow and four boys ranging in age from 13 to 15 have started a new life in Kent, Conn., thanks to the interest of Mrs. Theodore Evans, wife of a Latin instructor at the Kent School. Mrs. Wan Ju Pan Chan, whose husband was a professor at Soochow University and who herself taught school in Hongkong after the family had fled from the mainland, brought her son and three relatives to the United States under the 1953 Refugee Relief act. Mrs. Evans sponsored their arrival through the Protestant Episcopal Church and Church World Service and opened her home to them. Since her own children are grown, she has begun to teach school herself to help pay for the Chinese boys' later education. At present they are attending a regional high school.

And So Forth

H. Coleman Lamb, formerly executive secretary of the Topeka, Kan., council of churches, will be installed Oct. 9 as the new director of the New Haven council.

At Hartford Seminary Foundation's recent 38th annual pastors' conference, Julian Hartt, professor of philosophical theology at Yale Divinity School, spoke on "The Christian Criticism of Culture: Its Meaning for the Pulpit Ministry."

JOHN W. ABBOTT.

Yugoslavian Lutherans Meet With L.W.F. Commission

Representatives of the four Yugoslavian Lutheran churches and members of the Lutheran World Federation's commission on world service met for the first time in a joint session in Ljubljana, Yugoslavia, in mid-August to discuss means of strengthening church life in Yugoslavia.

Seek to Forestall Theocratic Rule

Rally of 10,000 Filipinos Objects to Ordering of Religion in Schools by Government Department

MANILA, Sept. 12.—A demonstration and rally was held recently to demand that Education Department Order No. 5 implementing religious instruction in the Philippine public schools be rescinded. With 10,000 participating, the rally was the largest that ever marched to Malacañan palace, the nation's White House, to make formal protest to the president. After hearing their grievances Pres. Magsaysay promised that he will adhere to the spirit of the Philippine constitution in deciding the legality of the proposed educational program. The new order goes beyond the optional provision now in the constitution in calling for introduction of religious instruction in the schools. [See The Christian Century for Aug. 24, p. 981, and Oct. 5, p. 1133.]

Defend Schools Against Charge Of 'Godlessness'

Led by Judge Guillermo Guevara, the marchers represented a number of religious and civic groups, among them the Religious Liberty Union, the Philippine Federation of Christian Churches and the Veterans of the 1896 Revolution. As their spokesman Judge Guevara said: "We have noticed with grave concern the persistent efforts to restore a theocratic sovereignty . . . on the pretext that our public schools are godless, and that the lack of religious instruction accounts for the high rate of crime. With religion as part of the curriculum, our free public schools are to be reduced to the status of parochial schools. . . . It is a fallacy to say that because there are more Catholics in the Philippines, our public schools should be run in the Catholic way. The majority rule prevails in politics, but not in religion." Others who spoke for the delegation were José A. Yap, executive secretary of the Philippine Federation of Christian Churches; Pres. J. D. Cristobal of the Religious Liberty Association; and Bishop Isabelo de los Reyes of the Philippine Independent Church. The religious leaders insisted that religion can be effectively emphasized only in home and church, and they defended the public schools against the charge of godlessness. The people dispersed after Pres. Magsaysay assured them that he would work toward an early solution of the problem and pledged himself to see that justice is done. He praised the demonstrators for their vigilance.

Bishop Reyes' Charges Arouse Interest

Much interest was aroused here by United Press dispatches from Honolulu reporting the remarks made at the Protestant Episcopal General Convention there by Bishop Isabelo de los Reyes of the Philippine Independent Church, which maintains close relationship with the Episcopalians. [See The Christian Century for Oct. 5, p. 1132.] In a speech prepared for delivery at the convention, the bishop declared that "with a stout heart" his church is fighting "two dangerous movements—communism and Roman Catholicism." "A very powerful section of the Roman Catholic Church is actively advocating amendments to our constitution aimed at restoring union of church and state, which would make the Philippines a sort of Oriental Spain, with the ruthless suppression of our democratic liberties and liberal institutions—America's most glorious legacy to the Philippines," he said. The Philippine Independent Church seceded from Rome during the Philippine revolution, and at one time enrolled at least half of the Christians of the country. Under the American regime, however, property which had been occupied by the rebelling clergy was returned to Rome on order of the Philippines supreme court. Many Filipinos are convinced that if the Americans had not come in, Roman Catholicism here would have been entirely replaced by the Philippine Independent Church.

University Code Ends Catholic Students' Domination

On Sept. 4 the board of regents of the University of the Philippines unanimously voted approval of a new code for student organizations on the campus. It calls on them to conform to the principle of academic freedom, "unharnessed by sectarian prejudices." The code makes virtually powerless Student Catholic Action, which has held sway over affairs on the campus. [See The Christian Century for Aug. 14, p. 980.] It sets forth rules on the conduct, policy and aims of any student organization which "desires existence with the university's blessings." Perhaps the most important provision of the code is that nullifying the concept that one religious organization should expect university authorities to favor it over another.

Filipino Christians Now 'Sending'

Vivina Gesite, a graduate of Silliman University's college of nursing, recently became the seventh Filipino missionary commissioned for overseas service. She will go to Thailand under auspices of the United Church of Christ in the Philippines. This church has five other missionaries at work abroad—one in Algeria, two in Indonesia and two in Thailand—and the Filipino Methodist Church has sent a missionary to Okinawa. After 55 years of receiving, our churches have become "sending." A new chapter is thus written in the history of evangelical Christianity in the Philippines. With her rich spiritual heritage from the West and her geographical and racial affinity with Asia, this country occupies a favorable position in the Christian missionary strategy. Filipino missionaries are accepted warmly, particularly in the southeast Asian countries that have only recently been freed from Western colonialism.

Methodists Ask for Another Bishop

The executive committee of the Methodist Church's Philippine central conference has unanimously adopted a memorial asking the 1956 Methodist General Conference to pass an enabling act so that two bishops (instead of the present one) can be elected for the Philippines within the 1956-60 quadrennium. Reasons for the request are the unprecedented growth in Methodist church membership to a high of 130,000; the opening of the entire country as a field

of operation following the end of the comity agreement among major Protestant denominations; and the difficulty a single bishop has in supervising so wide an area (there are over 7,000 islands in the archipelago). In 1907 the Methodist Church had only one annual conference in the Philippines. Now it has four, and another is expected to be organized within the next quadrennium.

Authorize Relocation of Union Seminary

At a special meeting of the board of trustees, Union Theological Seminary here was authorized to relocate on a larger site outside the city limits and to launch a 10-year building program. An urgent appeal was sent to the board of founders of the Nanking Foundation asking financial help in purchasing the new site. Pres. Benjamin I. Guansing of the seminary called the meeting soon after his return from a trip to Europe and the United States, during which he conferred with mission board secretaries of the churches which cooperate in administration of the seminary.

East Asians Look at Rural Problems

A new consciousness of Asian unity in social, cultural, economic and political collaboration was apparent as delegates from 16 nations compared notes at the East Asia Rural Reconstruction Conference held in Tokyo Aug. 22-Sept. 1. Highlights of the conference, from which this correspondent has just returned, were realization that rural reconstruction is the primary problem of Asia; insistence that democracy must be achieved by the people themselves, not merely by the writing of constitutions; and emphasis on the fact that ideologies "away from the people" cannot help in solution of our problems. It was evident that a new Asia, liberated from Western colonialism, is in the making, and that the racial and geographical affinity of the Asian countries is an important factor in cementing their unity and making for their collective security.

CORNELIO M. FERRER.

Luther Leaguers Protest Movie 'Distortion' of God's Word

Delegates to the 60th convention of the Luther League of America (U.L.C.) in Ann Arbor, Mich., adopted resolutions criticizing the motion picture industry for "distortion" of the word of God in "religious" films and expressing opposition to universal military training. Another resolution commended "efforts toward integration of all races and classes of people." It commended Luther leagues which have carried out successful work in interracial areas, and urged other groups to "follow this example."

Seek Hymns for Youth Week

At the request of the United Christian Youth Movement, the Hymn Society of America is seeking "one or more" hymn texts to be used in connection with National Youth Week Jan. 29-Feb. 6, 1956. It asks persons under 30 years of age to submit appropriate texts to a panel of judges for selection. Specifications may be obtained from the society at 297 Fourth Ave., New York 10.

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St. Louis Joins United Canvass

75 Churches Prepare for United Appeal Nov. 13—Initiate Lecture Series for Ministers of the Area

ST. LOUIS, Sept. 26.—Five hundred pastors and laymen are attending four training sessions in preparation for the first participation by St. Louis churches in the United Church Canvass Nov. 13. The metropolitan church federation is sponsoring the endeavor, in which the 75 participating churches will undertake on a single day to underwrite their annual budgets for local expenses and for missions. Advance training plus the inspiration of concerted action is regarded as the heart of the program. St. Louis is the largest city to follow the united canvass plan this year. Arthur L. Farrel of Detroit, a specialist in canvasses conducted by the American Baptist Convention, is in charge of the training sessions. Paul S. McElroy, pastor of First Congregational Church who is general chairman of the canvass, helped direct similar cooperative projects in the Boston area before coming to St. Louis two years ago.

Ministers Get Annual Chance At Refreshment

The St. Louis ministerial association has set up a 10-year program of refresher courses for its members. Each year a lecture series will be sponsored by a different denomination and named for a leader of that body. The alliance promises that each course will be given by a recognized authority in his own field of study. The first series will be sponsored by the Evangelical and Reformed Church, which has 55 congregations and 26,000 members in St. Louis and has been the leader in most interdenominational efforts here. Three lectures on the life and work of Moses will be given by Allen G. Wehrli, professor of Old Testament literature at Eden Theological Seminary, Webster Groves. Wehrli, who has taught at Eden since 1921, has long been acknowledged as the most popular "preacher's preacher" in the area. His series will be called the "Dr. Samuel D. Press Lectures" in honor of the 80-year-old Evangelical and Reformed minister who was president of Eden 1919-41. Walter A. Scheer, pastor of Bethany Evangelical and Reformed Church, is currently president of the ministerial alliance.

Missouri Synod Seminary Enrolls Over 800

Concordia Theological Seminary (Lutheran Church—Missouri Synod) here has a record enrollment this year of 703 students—874 when vicars serving their required "year in the field" are counted. Six new members have been added to the faculty, bringing the total to 48. Six new faculty houses costing a total of $180,000 were completed in time for September occupancy, bringing to 21 the number of faculty residences on the 72-acre campus in the western part of the city. The seminary also owns six residences and two six-unit apartment houses on off-campus sites. Many of Concordia's students come from Lutheran parsonage families. For instance, Carl Frank Graesser, Jr., who teaches in the Old Testament department and serves as assistant pastor of a local congregation, is the 17th member of his family to enter the Missouri Synod ministry. His younger brother, Donald, is a third-year student at Concordia; he will bring the record to 18. The senior Graesser is pastor of St. Paul's Lutheran Church, Providence, R. I. Also on the list of pastors in the family are a great-grandfather, seven uncles and five cousins.

Juvenile Vandals Wreck New Baptist Church

Church vandalism made page-one news recently when five boys aged 8 to 12 wrecked the interior of new Carondelet Baptist Church and its education building while the congregation was on a picnic. The pulpit, piano, stained glass windows, public address system, chairs and benches, nursery cribs, pictures and many other items were destroyed or damaged. Faucets had been turned on and left running and all drains plugged up, so the basement was four inches deep in water. Police apprehended the boys, who confessed they were the culprits.

More New Churches Added to List

St. Stephen's Episcopal Church in suburban Ferguson is building a $130,000 stone and redwood edifice to replace its present home, erected in 1891. Gordon Price is rector. . . . The Church of the Good Shepherd (Episcopal), established two years ago as a mission of St. Peter's in suburban Ladue, will build on a five-acre plot in St. Louis county. Paul Bankston is vicar in charge of the parish. . . . On Sept. 11 Webster Hills Methodist Church laid the cornerstone for its new $500,000 building. T. Cecil Swackhamer is pastor. . . . Friedens Chapel, established in the northern part of the county three years ago by Friedens Evangelical and Reformed Church in north St. Louis, is erecting a building. It will keep for use as a church school the handsome brick landmark in which it has been meeting—a mansion built by a Methodist family in 1866.

And So Forth

Pilgrim Congregational Church last week celebrated the 20th anniversary of its social action committee. The principal address at the observance was given by Alfred W. Swan, pastor of First Congregational Church, Madison, Wis.

Concord Village in St. Louis county has a new Methodist church with 100 charter members. It was organized by C. Thomas Howes, Jr., of Jacksonville, Fla., one of 70 Methodist ministerial students who served this summer in evangelistic missions conducted by the denomination. On Oct. 1 Howes will join the airforce as a chaplain.

The Episcopal Church of the Holy Communion sponsored a four-day healing mission recently. It was led by John Maillard of the Healing Life Mission in Okehampton, England, who is conducting similar missions across the U.S.

Salem Methodist Church is abandoning the cemetery it started in 1851. After the 685 graves have been transferred the ground will be sold. Founded by German Methodists in 1841, Salem had German-language services until World War I.

JOHN T. STEWART.

Reports Tensions Abated in Russia

Charles F. Boss, Jr., of Methodist Peace Board Found 'Fervent Faith' on His Visit to Russian Churches

CHICAGO, Sept. 27.—On his return to his office here after a visit to Russia, Poland, Czechoslovakia and Hungary, Charles F. Boss, Jr., executive secretary of the Methodist Board of World Peace, reported "relaxed tensions in the state and fervent faith in the churches." "I had no sense of insecurity in Russia or anywhere else," he said. He "found a greater feeling of religious freedom in Russia than in the satellite nations." Dr. Boss declared he could see no evidence of any fundamental change in the Soviet form of government or of any basic change in the Communist party's international policy. "What I do think has changed is the Soviet policy with reference to the method of seeking coexistence," he said. "How long this may last may be anyone's guess, but I think it is a long-term policy. No one in the Soviet Union wants a world war." Dr. Boss was the first Methodist minister to preach in Russia since World War II. In Moscow and Leningrad he preached to around 4,000 persons in Baptist churches "in the same way I preach in America—for peace." After one sermon, he reported, a woman arose and led the congregation in prayer asking God to show Prime Minister Bulganin and Pres. Eisenhower "the way to peace."

E. & R., Congregational Christians Join to View Social Action

The nation's churches are obliged to engage in social action because of the nature of God, of the church and of the present time, Huber T. Klemme, executive secretary of the Evangelical and Reformed Commission on Christian Social Action, told the 100 ministers and laymen attending the joint institute sponsored here recently by the socal action units of the E. & R. and Congregational Christian churches. That obligation is becoming more and more urgent, Dr. Klemme pointed out, "because the social forces which challenge the sovereignty of God are having more direct effect than ever before on human welfare and character." Ray Gibbons, director of the Congregational Christian Council for Social Action, reported that around 500 groups in congregations of his denomination will be studying civil liberties this year in a project financed by the Ford Foundation's Fund for the Republic. Prof. Elmer Arndt of Eden Theological Seminary (E. & R.), Webster Groves, Mo., said that the proposed union of the two denominations should meet "no serious disagreements in the realm of social action."

Merging Lutherans Suggest Name for Future Church

"The American Lutheran Church" will be recommended as the name of the new body expected to come into being within five years as the result of current merger negotiations among the Evangelical, American and United Evangelical Lutheran churches and the Lutheran Free Church.

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Tentative approval of the designation was voted at the opening session of the recent meeting here of the joint union committee composed of nine representatives of each of the four groups. The present American Lutheran Church omits the "the" from its official title. The committee approved most of the changes tentatively adopted last spring in the 18 articles of the proposed constitution for the new church. It is hoped that the merger documents will be completed by Jan. 1, so they can be printed and distributed for study in time for submission to the respective general conventions next summer.

Seminaries Announce Appointments

A number of faculty appointments have been announced by theological seminaries in the Chicago area. At Seabury-Western (Protestant Episcopal) in Evanston, Kendig Brubaker Cully, former Congregational Christian pastor and minister of education at Evanston's First Methodist Church 1951-54, who was ordained to the Episcopal diaconate in May, is teaching religious education. Reginald H. Fuller, a native of Wales who formerly taught theology at St. David's College, Lampeter, England, has been appointed professor of New Testament and languages. . . . At Garrett Biblical Institute (Methodist) in Evanston, visiting professors this term are John T. McNeill, emeritus professor of history at Union Theological Seminary, New York city, Colin W. Williams of Australia, and Eduardo Mondlane of Portuguese East Africa. . . . At the University of Chicago, additions to the federated theological faculty are Markus Barth, coming from the Presbyterian seminary in Dubuque, Iowa; Nathan A. Scott, formerly at Howard University; and Walter Harrelson, formerly of Andover Newton Theological School, now dean of the university's divinity school. . . . At Chicago Theological Seminary, Robert S. Moore, formerly director of the Wesley Foundation at Wayne University, has been appointed associate dean of students and executive secretary of the alumni association.

Federal Agency Rejects Seminary's Bid for Housing Loan

The U.S. Housing and Home Finance Agency has turned down a bid by Chicago Lutheran Theological Seminary, Maywood, for a $180,000 loan to build a dormitory for married students. The agency rejected the bid for the loan on the ground that the prospective borrower was a theological school. Its general counsel, Oakley Hunter, said the loan was denied "to avoid any religious controversy which would tend to destroy or discredit" the program. Previously, a loan had been granted to a Jewish seminary to build a dormitory, but the agency now says its action in that case was in error.

Hebrew Christian Alliance Meets in Chicago

Two hundred Hebrew Christians from 14 countries met at Midwest Bible Church here last week for the fifth World Congress of the International Hebrew Christian Alliance, the first to be held in the U.S. Jacob Peltz, American secretary of the alliance and a Presbyterian, explained that the delegates represented 150,000 Jewish Christians in America and about 500,000 in the entire world. "We are simply Jews who believe that Jesus is the messiah of Israel," he said. During the sessions here Jakob Jocz, formerly of Warsaw, Poland, now of London, was elected president of the alliance, which maintains headquarters in London and Chicago.

Civic, Church Groups Coordinate Good Government Efforts

A recent issue of *Civic News,* publication of Citizens of Greater Chicago, contains a report by Pres. Guy E. Reed on progress since the coordinating body took over three years ago from the Committee of 19. Mr. Reed says many improvements in government have occurred which can be attributed to the concerted efforts of civic and church groups. The first goal, reapportionment of Illinois's legislative districts, has been accomplished. City charter revision is well on its way. Seven primary goals remain, among them urban renewal, judicial reform, wider participation in elections and coordination of services in the five-county metropolitan area. Concludes Reed: "We are winning the battle for good government. Your faith, your judgment, your cooperation, your good will, your prayers—all are needed for the fight ahead."

And So Forth

Thousands of delegates attended the 75th annual session of the National Baptist Convention of America here Sept. 7-11. The organization represents about 2,500,000 Negro Baptists. Green L. Prince of Galveston, Tex., presided for the 21st time as president of the convention.

Historic St. James Church (Protestant Episcopal) here has been formally set apart as the cathedral church of the Chicago diocese. The church, parish house and other property, valued at over $1 million, were formally presented to Bishop Gerald Burrill by Orville J. Taylor, senior warden of the former parish vestry. The diocese has been without a cathedral since 1921, when the Church of Sts. Peter and Paul burned. Howard S. Kennedy has been named dean of the new cathedral. Bishop Burrill will be enthroned there Sept. 29.

Leo K. Bishop, Disciples of Christ minister who has directed the Chicago branch of the National Conference of Christians and Jews since 1948, will henecforth devote full time to the nine-state midwest area. His successor in the Chicago office is Willard Johnson, who has spent the past four years in Geneva as secretary-general of the World Brotherhood movement, international counterpart of the N.C.C.J.

The official Roman Catholic directory for 1955 reveals that the Chicago archdiocese with 1,856,035 members is the largest Catholic see in the U.S.

Kenneth Scott Latourette, professor emeritus of missions at Yale Divinity School, gave the first series of the 1955-56 Passavant lectures at Chicago Lutheran Seminary, Maywood, on Sept. 9. His subject: "Today's Challenge of the Christian World Mission."

Darrell R. Shamblin is the new director of public relations for the Methodist Rock River conference, succeeding Miron R. Morrill, now at Southwestern College, Winfield, Kan. Shamblin formerly occupied a similar position with the Pittsburgh conference.

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Churches Expand Social Work Role

Cleveland Federation Launches Projects in Six Areas—Rural Ministers Told of Crisis in Country Living

CLEVELAND, Sept. 27.—A Protestant "big brother" movement designed to nip juvenile delinquency before it has a chance to take root has been launched by the Cleveland church federation's social work department. Municipal Judge Perry B. Jackson, vice-president of the federation, says that adults who volunteer to help carry out the program will be given special training. After the training has been completed, boys referred to the federation by the juvenile court, school principals and ministers will be assigned to the volunteers for "big brother" ministrations. Already 25 persons have volunteered.

Other Fields, All Crying For Attention

Organization of the "big brother" movement is one of six major projects to be fostered by the church federation's social work department in coming months. The others: placement of 200 displaced families under the government's resettlement program, enlargement of the work of the Chinese Christian community center, establishment of a permanent playground in an ill-favored neighborhood close to the downtown district, organization of a family counseling service in cooperation with juvenile and probate courts, and efforts to meet the needs of the 3,600 Puerto Ricans who have recently settled in the city. Judge Jackson will work with Herbert T. Miller, director of the social work department, in putting these projects into effect.

To Help Refugees, Local Chinese Christians

The refugee resettlement program will be supervised by a committee headed by Mrs. Lester Green of suburban Chagrin Falls. Mrs. Green is state chairman for Christian social action of the Congregational Christian women's fellowship. Expansion of the work of the Chinese Christian community center awaits the arrival of Mrs. Wan San Chou from Hongkong, probably late this fall. Under Mrs. Chou's direction, it is planned to initiate afternoon Chinese-speaking classes for children, evening English-speaking classes for women. It is hoped too that a vacation church school can be conducted during the summer, and special events staged on Chinese and American holidays.

Services in Cooperation With City Courts

Little difficulty is anticipated in persuading the city to cooperate with the federation in establishing a permanent playground in the blighted near-downtown area. The proposed family counseling service will function as a cooperative arrangement between the city's ministers and officials of juvenile and probate courts. Anticipating the work among newly arrived Puerto Ricans, Adam Morales of Los Angeles is engaged in a study of their needs. A minister who is serving as a field representative of the American Baptist Home Missions Society, Mr. Morales will set up the project as a joint effort of the church federation and the Cleveland Baptist association.

Rural Ministers Hear Experts On Town and Country

Meeting in a three-day town and country church convocation held recently at near-by Oberlin, rural ministers heard Howard G. Diesslin of the Farm Foundation in Chicago term the low income farm "one of the major problems facing rural and urban America in the decade ahead." "In contrast to the record prosperity in urban and industrial centers, the agricultural recession of the past three years again spotlights the seriousness of the present situation," Diesslin said. "The problem is neither new nor short-lived. Much progress has been made toward alleviating urban slums through public and private action. No comparable effort has been made to eliminate the slums of rural America. The ministry must play a vital role in tackling and solving this problem." Competition of churches in some rural areas came in for sharp criticism from Ross Noffsinger, Springfield, Ohio, pastor. For such competition, he said, "the Lord should be ashamed of us." Harold Capener, extension rural sociologist at Ohio State University's school of agriculture, declared that the church should concern itself with "doing those things which the school is not doing adequately, particularly in the area of education for life's values." The convocation was sponsored by the home mission boards of the Evangelical and Reformed and Congregational Christian churches.

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Catholic Hymnal 'Reclaims' Titles

Volume Set for 1957 May Offer Some Works by Protestant Authors—Reorganize Church Council

PITTSBURGH, Sept. 26.—A new Roman Catholic hymnal that will "reclaim Catholic vernacular hymns which have strayed into Protestant usage" will be ready for the American hierarchy's approval by 1957. The announcement was made by Fr. Richard Ginder, one of the seven-member committee of Catholic musicians engaged in preparation of the hymnal, at the national congress in Pittsburgh early in September of the National Federation of Catholic Students. Ginder, editor of the *Catholic Choirmaster* and assistant pastor of St. Joseph's parish here, admitted that Catholics have fallen far behind Protestants in the use of congregational singing. He blamed the decline on loss of inspiration resulting from the rise of nationalism and the development of various languages in Europe during the Middle Ages. Writing in the *Pittsburgh Catholic* a week later, Fr. Ginder pointed to the hundreds of "good solid hymns" in Episcopal, Methodist and Lutheran hymnals, implying that hymns by non-Catholics which meet the tests of orthodoxy may be included in the new hymnal.

Catholic Students Assail Perón Regime

The 680 delegates from 200 Roman Catholic colleges who attended the congress displayed both the imagination of youth and the tractability expected by their church. In a family life section they discussed morals and dating, rapping movies, tabloids, television programs and magazines which stress the emotional and romantic aspects of relations between the sexes, and rose to the defense of parochial schools. The three resolutions adopted by the congress as a whole assailed the Perón government in Argentina for attributing subversive activities to Catholic college students in the face of hierarchical testimony that such activities were simply a reaction to religious suppression, asked the state department to act to obtain Fr. Harold W. Rigney's release from Red Chinese imprisonment, and authorized letters commending both houses of Congress for getting the words "In God We Trust" placed on U.S. currency. The presence of six members of the hierarchy at the sessions undoubtedly affected the temper of the gathering, which lacked the spontaneity of certain of its Protestant counterparts. In his address Bishop John F. Dearden of Pittsburgh reminded the students that cooperation of the laity with the clergy is indispensable to the fulfillment of the mission of the Catholic church.

Council of Churches Reorganized

After 12 years of operation as the Council of Churches of Christ of Allegheny County, the local interchurch unit will assume a new name, Council of Churches of the Pittsburgh Area, at its annual meeting

Oct. 3. The departmental and committee structure will be completely reorganized as a result of authorizations by its general assembly in June, following more than five years of study by committees on function and program. Until this year the charter and by-laws were those designed to bring about a merger in 1943 of the Pittsburgh council of churches, the Pittsburgh council of weekday religious education and the Allegheny County Sabbath school association. Pres. Clifford E. Barbour of Western Theological Seminary was chairman of the committee which recommended the change in name, changes in departmental terminology, and creation of a formal membership for constituent churches, denominations and community Christian agencies.

Pennsylvania Council Aids Flooded Areas

The Pennsylvania council of churches acted promptly to aid in the emergency faced by churches and church camps as a result of the August floods. Following a staff survey of the stricken areas, largely in the Pocono mountain section, Pres. Herbert E. Ransford, Jr., appealed to congregations throughout the state to receive offerings for the restoration of damaged buildings and the relief of suffering families. Funds are to be channeled through either denominational or state council treasuries. A full accounting of contributions has not been made public, but responses from this area have been generous.

Closed Fraternity Reaches 'Understanding'

Alpha chapter of Delta Tau Delta fraternity at Allegheny College, Meadville, has been permitted to reopen as a result of an "understanding" reached with national headquarters over a problem of "social" memberships. The issue of race was injected when it became known that the trouble centered about acceptance of two men, one a Jew, the other a transfer student who had belonged to another national fraternity. The chapter was ordered last July to suspend operations. A compromise, worked out by a six-man alumni committee, is believed to provide for retention of the two men but to permit no other "social" memberships. The issue may find its way to the next national convention of the fraternity.

And So Forth

The Wilkinsburg council of churches is engaged in an all-out struggle to keep Sunday movies out of that suburb. The issue will be decided in a November referendum vote.

The Religious Society of Friends has applied for a legal charter for a unit in the Pittsburgh area. A number of prominent educators and other professional people are members of the local meeting.

Kermit Lawton, formerly pastor of Madison Avenue Baptist Church, Albany, N.Y., began his duties Sept. 1 as director of evangelism for the Pennsylvania council of churches at its Harrisburg headquarters.

Adam J. Holl, 72, who retired in 1947 after a 21-year pastorate at First English Lutheran Church here, died recently at Keystone Heights, Fla.

The common pleas court ruling that use of public funds to support dependent children in sectarian institutions does not violate constitutional separation of church and state has been appealed to the Pennsylvania supreme court. [See The Christian Century for Aug. 18, 1954, p. 982, and Sept. 7, p. 1030.]

Thomas W. Redick has left the pastorate of Greenfield Presbyterian Church to join the staff of the National Council of Churches' office of finance.

Charles R. Graham, formerly at Woodlawn United Presbyterian Church, Chicago, was installed Sept. 7 as pastor of First United Presbyterian Church, Washington, Pa. O. M. WALTON.

Young Baptist Tithes His Baseball Bonus

College Place Baptist Church, Monroe, La., has received a check for $1,150 from one of its members, Wayne Causey, 18. It represents a tithe on the first installment of the $30,000 bonus Causey will receive for signing a professional baseball contract with the Baltimore Orioles.

Jew Paints the Christ

Fulfilling Wartime Vow, Artist Creates Portrait for E. & R. Church

PHILADELPHIA, Sept. 28.—A pictorial concept of Jesus by Jacques Barosin, a Latvian Jew, is being used in its Sunday school literature by the Evangelical and Reformed Church's Board of Christian Education and Publication, which has its headquarters

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here. The portrait is the central figure in 75 water colors Barosin made for the church. Franklin I. Sheeder, executive secretary of the board, has had the head of Christ as painted by Barosin reproduced in a manner that preserves the artist's brush strokes. It is becoming a familiar figure in E. & R. Sunday school rooms, and was offered for the use of all Protestant denominations at the recent International Sunday school convention in Cleveland.

Paintings Fulfill Wartime Vow

Back of this representation of a virile Christ with the face of an idealist-poet lies the dramatic story of a life endangered and a pledge redeemed. When, through Christians in the French underground, Barosin was saved from execution by the nazis, he vowed some day to paint the life story of the Christ. At that time he and his wife were living in a room above a school in France, where they had been hidden by a Christian teacher and a Christian pastor who had befriended them. With no money, no identification papers and a price on their heads, the couple could not stir from their hiding place. It was there that they read and reread in an old French New Testament the story of Jesus, a fellow Jew. With the character of Jesus etched into his mind, Barosin determined someday to paint the Christ whose influence had led his present-day followers to save him and his wife. "I had to find a face which . . . revealed supreme goodness and an ardent love of all mankind, powerful and realistic at the same time," says Barosin. There have been criticisms that many portraits make Jesus an overidealized dreamer, often effeminate—a far cry from the Christ depicted in the New Testament. Many artists have ignored the fact that Jesus was a Jew and failed to give his features a Semitic cast. Barosin's interpretation cannot be criticized on these counts.

Church Council Has Third President in Year

The Philadelphia council of churches has been called on to elect a president three times so far this year. In May it named Philip Murray, popular young rector of a suburban Protestant Episcopal church. But shortly afterwards he left Philadelphia to become dean of the Episcopal cathedral at Erie, Pa. Then John M. Bethune, pastor of First Evangelical and Reformed Church, was elected president. In midsummer Dr. Bethune died, at the age of 44. The third president is H. Ross Bunce, associate general secretary of the Y.M.C.A. of Philadelphia and vicinity. Mr. Bunce has been a member of the council's board of directors and active in its work since coming to Philadelphia nine years ago. Before that, he was for 15 years a district Y secretary in Illinois and Ohio, then for four years director of physical education at the Downtown branch of the Detroit Y. He is a lay leader in suburban Jenkintown Methodist Church.

Honor Veteran Philadelphia Pastors

Three of Philadelphia's veteran ministers were recently honored by their constituencies. John R. Logan, rector of St. Simon the Cyrenian Protestant Episcopal Church, has completed a half-century in the ministry. When he came to St. Simon's 46 years ago it was a mission church with only 160 members; now it has nearly 1,500. Two of Dr. Logan's six sons are clergymen; John R., Jr., is his father's assistant at St. Simon's. . . . William G. Weiss has just announced his retirement after 48 years of service. When he began his work at Karmel Evangelical and Reformed Church, it was a frame chapel in the midst of wide fields; today, housed in a handsome structure, it stands in a built-up section of the city. . . . Levi H. Hoffman was honored by his community, suburban Worchester, on the 45th anniversary of his entering the ministry. Central Schwenksfelder Church, of which he is minister, was founded in 1769 and served as a shelter for soldiers of the Continental army after the battle of Germantown. It is now housed in a modern colonial-type edifice. HARRISON W. FRY.

'Week of Work' Features Desegregation

National Council on Religion in Higher Education Looks at Problem

PITTSBURGH, Sept. 21.—The problem of racial desegregation in southern schools was of primary concern in the National Council on Religion in Higher Education's annual "Week of Work," held early this month on the campus of Pennsylvania College for Women here. The informal atmosphere and unhurried sessions could be profitably copied by planners of "pressure" conferences and conventions. The sessions were chaired by Pres. Victor L. Butterfield of Wesleyan University, current president of the council. The program was directed by Julian Hartt, professor of philosophical theology at Yale Divinity School.

The desegregation issue was first considered by a panel whose members were Pres. Benjamin E. Mays of Morehouse College, Dean Merrimon Cuninggim of Southern Methodist University's Perkins school of theology, and Paul Pfuetze, chairman of the department of philosophy at the University of Georgia. These men were optimistic over long-range prospects, but recognized that there is active hostility to the recent Supreme Court decision in the deep south. Dr. Mays insisted that it is impossible to get Negroes ready for desegregation in a segregated society. He maintained that a desegregated situation must be experienced before integration can become a reality. He advocated Negro initiative in encouraging white enrollment in first-rate Negro colleges and in securing tests over Negro enrollment in state universities.

Advocates 'Cautious Advance'

Dean Cuninggim described an experiment in enrolling Negro theological students at Southern Methodist, concluding that the only feasible method is "cautious advance," with careful planning of each further step and full Negro participation in reaching decisions. Further discussion developed the fact that social and political pressures are exerted on the faculties of southern universities, contrasted with an increasingly liberal attitude toward desegregation on the part of students in the same institutions.

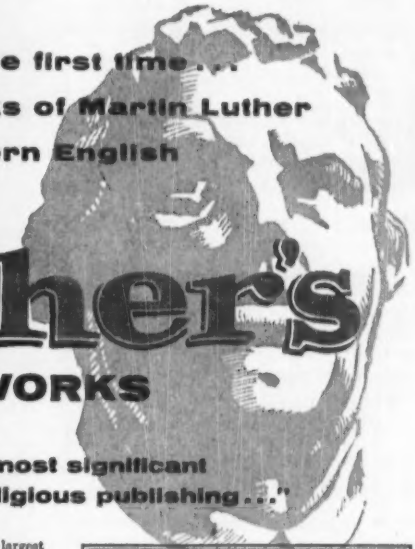
The topic was carried over into later sessions. On Sunday evening Frank Loescher, consultant to the Fund for the Republic, discussed changing patterns of race relations in the United States and South Africa. He characterized South African racial groupings as extremely complex under white nationalist antagonism to an integrated society. Dr. Loescher saw no easy long-range solution in South Africa. He praised the role of white and native churches in fostering integration as a "significant area of hope."

Each morning participants broke up into small groups to discuss topics related to academic disciplines and public issues. One such group, with Amos Wilder of Harvard University divinity school as consultant, dealt with the role of the ritual after the forms of several faiths and traditions. Another, under the chairmanship of Betty Flower of the University of Pennsylvania philosophy department, considered the concept of nature as related to ethics and social science. Albert Outler of Perkins school of theology and his group considered "time" from theological, scientific, literary, philosophical and social perspectives. Dean Thomas Pollock of New York University was consultant in another which dealt with the training of the college teacher. Chaplain William Spurrier of Wesleyan University led a fifth group on the relation of theology and ethics to public policy. Since no running records were kept, such conclusions as there were are retained only in the minds of the participants.

Worship Services

One of the richer experiences of the week was the series of evening prayer services following various religious traditions. Included were a Sunday morning family service and a Sunday evening service of worship through music. Particularly valuable were the presentations by E. E. Schattschnieder of Wesleyan University, who gave a historical interpretation of the two-party system in American politics, and by Gilbert White of Haverford College, who described current projects of the American Friends Service Committee in reaching young European diplomats and national leaders in Washington.

A distinctive feature of the Week of Work was the schedule which left afternoons free for voluntary personal and group associations and provided social periods following each evening session. Throughout the week, college presidents, chaplains, professors and instructors in religion—both



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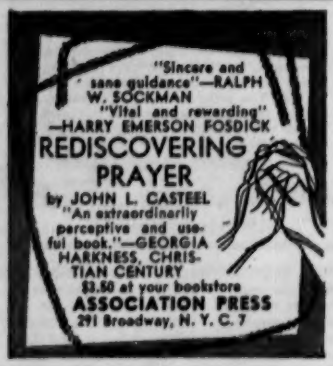
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Indian Tribes Present Case

House Committee Hears Complaints of Papagos—Report Crime Rising on the Reservations

TUCSON, ARIZ., Sept. 26.—Members of the subcommittee on Indian affairs of the U. S. House committee on internal affairs got a first-hand picture of the problems of Arizona's Indians at hearings conducted here the last two days of August. The opening day was devoted to the problems of the Papagos, whose reservation of nearly 3 million acres lies just west of Tucson along the Mexican border. Albert Hawley, reservation superintendent, declared that under existing circumstances the tribal lands cannot begin to support the more than 8,000 Papagos. Mark Manuel, chairman of the Papago tribal council, introduced a succession of tribal leaders who presented needs for range improvement, irrigation and domestic water development, improved roads and communications, better health and welfare services, a credit program, a survey of mineral resources, and an integrated educational program, especially at the high school level. Most of these needs would be met by congressional approval of the Papago development program drafted by the tribal council and laid before Congress in 1949. Portions of this program have been adopted and are being implemented piecemeal, but the Indians and others urged adoption of the complete program. William Wade Head, area director of the Indian service in Gallup, N. M., reported that the similarly conceived Navaho-Hopi development program approved by Congress in 1950 is proving its worth. The committee spent the afternoon on a field trip to the Papago reservation.

Objects to Bureau's Segregation Policy

Ethel B. Arnett of Tucson, representing the Association for Papago Affairs, objected to Indian bureau policies which have the effect of encouraging segregated education for Indian youth. She said the Johnson-O'Malley act funds are available only to those reservation children who are boarded in towns by the bureau itself for the purpose of attending public schools. The bureau's interpretation of the act excludes help to children who wish to work for part of their board and room and to those boarded in private homes or church-maintained boarding homes. Only if they accept the segregation provided by the Indian service school or boarding home may the majority of reservation Indians be helped, Mrs. Arnett declared. Contending that such segregated education does not properly equip the Indian child to take his place in the white man's culture, she asked that this law be liberalized or reinterpreted. "Why should bus loads of Indian students be transported from one state to another all over the U.S. . . . when there are excellent high schools in their own states?" she demanded. "The answer seems to be that they must be thus juggled about in order to continue the segregated Indian school, even though the Supreme Court has ruled against segregation." Mrs. Arnett pointed out that various groups and individuals in Tucson are interested in helping provide housing for Pagapo youth so they can attend Tucson's unsegregated public schools and the University of Arizona.

Law and Order Enforcement Needed on Reservations

The following day the subcommittee, joined briefly during the afternoon by Sen. Barry Goldwater (R., Ariz.), considered problems of concern to all the tribes of the state, particularly the problem of law and order. J. Maurice McCabe, secretary-treasurer of the Navaho tribe, seemed to have the solid support of the other Indian representatives and their white legal advisers when he opposed transfer of jurisdiction over reservation criminal offenses and civil actions to the state of Arizona before the Indians have been sufficiently educated for integration into the general economy. McCabe declared that to give state authorities jurisdiction over the reservations at this time would be unfair because 85 per cent of the Navahos are illiterate and do not understand the white man's laws or court procedures. A general complaint of tribal leaders was that they do not have sufficient funds to maintain adequate police forces. Oliver Moristo, spokesman for the Papagos, said the tribe needs funds to employ at least six policemen, one of whom should be trained in juvenile problems. There are now only two policemen for the reservation. Indian leaders and Rep. Stewart L. Udall (D., Ariz.) also expressed concern at the way the Indian bureau's relocation program tends to drain off some of the best of the Indian leaders. Said Udall: "The people who are ready to go to Chicago or Los Angeles are the very ones who are needed on the reservation to lead in the redevelopment program."

Money for a Monument, Not for Real Needs

In other developments on the Indian front, the Navaho tribal council in June approved a $2½ million budget for the coming year, including a new item of $26,000 for operation of a tribal branch of Research Management. The council rejected a request from the state of New Mexico for funds to assist in meeting the serious law-enforcement problem in Gallup. It acted after a spokesman reminded it that "Gallup is currently interested in raising $9 million for a statue or monument to the American Indian." He said he thought it would be better to channel that effort toward the solving of such local problems as the one under discussion. Councilmen at the meeting said they did not think that either Gallup or the state had made sufficient effort to enforce state laws relating to liquor establishments.

Prosperity Brings Crime In Its Train

A special officer, himself an Indian, reports that Indian juvenile offenses are on the increase, and that there are more potential criminals among New Mexico's Indian population than ever before. George Kenote, a Wisconsin Menominee who has been a criminal investigator for 20 years, thinks one factor is that some of the Indians have become too prosperous for their own good. He cites alcohol as another major

factor in the situation. Mr. Kenote suggests that the government set up camps where out-of-school Indian children, including expellees, can receive some type of further training and occupation to keep them off the street corners and out of the alleys. He also stressed the need for more attention to the deterioration of Indian home environments and for more workers to staff recreation projects.

Suggests Joint New Mexico-Arizona Education Effort

Presiding at the Little White House conference on Indian education at Flagstaff early in July, William H. Kelly, director of the University of Arizona's bureau of ethnic research, proposed a joint New Mexico-Arizona committee on Indian education, with a paid secretary. Dr. Kelly thinks such a committee might be created by the Arizona and New Mexico commissions on Indian affairs, with some support from the two legislatures but with the bulk of the money coming from Johnson-O'Malley funds. . . . The third phase of a research program undertaken to determine why cancer is less prevalent among Navaho Indians than among whites ended in July. Dr. Clarence G. Salsbury, Arizona health commissioner, whose department is conducting the research, noticed this phenomenon during his nearly 25 years as superintendent of the Sage Memorial hospital at Ganado, on the Navaho reservation. On the theory that something in their diet may be responsible for the Navahos' apparent near-immunity to cancer, the food that makes up the Indian's typical diet has been extensively analyzed under a grant from the U. S. public health service.

Methodist Youth Learn About Life in the Hogans

Ten Methodist high school youths from over the country spent a month this summer at the Navaho Methodist Mission at Farmington in a work camp directed by the Rev. and Mrs. Joseph W. Bell of Nashville. They offered a special series of classes for Navaho children who are unable to attend school during the regular term because they must shepherd the family flocks. Then they accompanied their new Indian friends to their hogans to learn about life on the reservation.

And So Forth

State-supported bus service for students in parochial schools continues to be actively discussed in New Mexico. Five counties included funds in their new budgets for this purpose, and more may be added to the list as other counties complete their budgeting for the year.

A militant Baptist minister, Bluford Finch of Albuquerque, has been fighting Sunday horse racing in New Mexico. He says he has received a telephoned threat against his life, but will not withdraw from the fight.

Christianity rather than beer was promoted over radio station KOLD in Yuma during the summer by sponsors of the station's daily baseball broadcasts. Sharing in the enterprise were C. H. Crawford, rector of St. Paul's Episcopal Church, and Richard L. Key, minister of First Christian Church, who used the between-innings "commercials" to invite listeners to attend their worship services.

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The Church Roll

Gordon Dahl, student at Luther Theological Seminary, St. Paul, Minn., was installed as president of the Lutheran Student Association of America at the association's 19th annual ashram at Banff, Alta., Aug. 27-Sept. 2.

Eight woman educators from union Christian colleges in Asia are to visit the United States during November and December at the invitation of the women's committee of the National Council of Churches' Division of Foreign Missions, which is responsible for allocation of U.S. churchwomen's World Day of Prayer funds overseas. They are Lajwanti Bhanot of Ludhiana Christian Medical College, Liza Chacko of Vellore Christian Medical College, Renuka Mukerji of Madras Christian College, Margaret Stokes of St. Christopher's Training College, Lois Wilson of Isabella Thoburn College—all in India; P. Mangat Rai of Kinnaird College in Pakistan; Unsook Saw of Ewha Women's College in Korea; and Tane Takahashi of Japan International Christian University. The women will attend three important church conferences and spend some time on various college campuses.

H. H. Wolf, theological professor at Bethel-Bielefeld University in West Germany, is to succeed Hendrik Kraemer, retiring as director of the World Council of Churches' Ecumenical Institute at Château de Bossey, Céligny, Switzerland.

Recent deaths in the field of religion: Devere Allen of Wilton, Conn., editor of Worldover Press, news service specializing in international affairs, originator and editor of No Frontier News Service, editor of the *World Tomorrow*, which merged with The Christian Century some years ago, on Aug. 27, at the age of 65. . . . Edgar E. Stauffer, superintendent of the Eastern Pennsylvania conference of the Evangelical United Brethren Church for 17 years until his retirement in 1945, on Aug. 29, at the age of 84. . . . Martin P. F. Doermann, for 25 years pastor of First Lutheran Church, Blue Island, Ill., president of the American Lutheran Church's Illinois district 1931-46, formerly a professor at Capitol University and Seminary, Columbus, Ohio, on Sept. 8, at the age of 86. . . . Ernest A. Elwell, since 1930 pastor of Broadway Baptist Church, Paterson, N. J., for 12 years a member of the General Council of the American Baptist Convention, formerly president of the Baptist Ministers Conference, on Sept. 10, at the age of 66.

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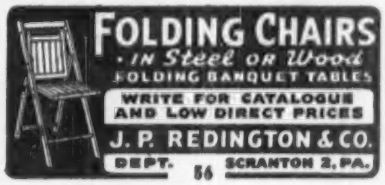
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